THREE SERMONS MADE BY MASTER HENRY SMITH.

I. *The Benefit of Contentation.*
II. *The Affinitie of the faithfull.*
III. *The loſt Sheepe is found.*

AT LONDON
Imprinted by *F. K.* for *Nicolas Ling*, and are to be ſold at his ſhop in S. Dunſtanes Churchyard. 1607.

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THE BENEFIT OF CONTENTATION.

1. Timoth. 6. 6.

Godlinesse is great gaine, if a man be content with that he hath.

BEcause when we preach, we know not whether we shall preach againe; my care is, to choose fit and proper texts, to speake that which I would speake, and that which is necessary for you to heare. Therefore, thinking with my selfe what doctrine were fittest for you, I sought for a Text which speakes against couetousnesse, which I may call, the Londoners sinne. Although God hath giuen you more then other, which should turne couetousnesse into thankfulnesse: yet as ehe Iuie groweth with the Oake, so couetousnesse hath growne with riches: euery man wisheth the Philosophers stone, and who is within these walls that thinkes hee hath enough, though there bee so many that haue too much? As the Israelites murmured as much when they had *Manna*, as when they were without it, so they which haue riches, couet as much as they which are without them: that conferring your minds and your wealth together, I may truely say, this Citie is rich, if it were not couetous. This is the diuell which bewitcheth you, to thinke that you haue not enough, when you haue more than you neede. If you cannot chuse but couet riches, I will shew you riches which you may couet. *Godlinesse is great riches.* In which wordes, as *Iacob* craued of his Wiues and his Seruants to giue him their Idols, that

Exod. 16. 2. *Num.* 11. 4.

Gen. 35. 4.

that hee might bury them, so *Paul* craueth your couetousnesse, that he might bury it: and that ye might be no losers, he offereth you the vantage; in steed of gaine, he proposeth great gaine. *Godlines is great gaine*: as if he should say, Will you couet little gaine before great? you haue founde little ioy in money, you shall find great ioy in the holy Ghost: you haue found little peace in ỹ world, you shal find great peace in conscience. Thus seeing the world striue for the world, like beggers thrusting at a dole, Lawyer against lawyer, brother against brother, neighbour against neighbour,
2. Reg. 21. 4. for the golden Apple, that poore *Naboth* cannot holde his owne, because so many *Achabs* are sicke for his vineyard: when hee had found the disease, like a skilfull Physitian, hee goeth about to picke out the greedie worme which maketh mẽ so hungry, and setteth such a glasse before thẽ, that will make a shilling seeme as great as a pound, a cottage seeme as faire as a Pallace, and a plough seeme as goodly as a Diadem, that he which hath but twẽty pounds, shall be as merrie as he which hath an hundred, and he which hath an hundred, shall be as iocond as he which hath a thousand, and he which hath a thousand, shall be as well contented, as hee
Dan. 1. 12. which hath a million: euen as *Daniel* did thriue with water and pulse, as well as the rest did with their Wine and iunckets. This is the vertue and operation of these words if you heare them with the same spirit that *Paul* wrote them, they will so worke vpon your harts, that you shall goe away euerie man contented with that which he hath; like *Zacheus*,
Luke 19. 8. which before hee had seene Christ, knewe nothing but to scrape, but as soone as he had heard Christ, all his mind was set vpon giuing: this was not the first day that *Zacheus* seemed rich to others, but this was the first day that *Zacheus* seemed rich vnto himselfe, when riches seemed dung, and godlines seemed riches. Christ doth not will others to giue
Mat. 19. 21. all their goods away to the poore, as he bade the yong man to see what he would do, but he which forbade him to keep his riches, forbiddeth vs to loue riches, which makes our riches seeme pouerty. Whẽ ye cõtemne riches, ye shall seeme

rich,

rich, becauſe no man hath enough, but he which is contented: but if ye couet, and grone, and thirſt: as *Iacob* gaue *Ruben* a bleſſing, but ſaid, *thou ſhalt not be excellēt*, ſo God may giue you riches, but he ſayth, *you ſhall not be ſatisfied.* For ye will be couetous vntil ye be religious. He that wil haue contentation, muſt leaue his couetouſnes in pawne for it. This is the ſpirit which we would caſt out, if ye will leaue but this one ſin behind, you ſhal depart out of the Church like *Naaman* out of *Iordan*, as if you had been waſhed, and all your ſinnes ſwept away like the ſcales from *Pauls* eyes. For what hath brought Vſury, & ſimony, and bribery, & cruelty, and ſubtilty, and enuy, and ſtrife, and deceit into this citie, and made euery houſe an Inne, & euery ſhop a market of othes and lies, and fraude, but the ſuperfluous loue of money? Name couetouſnes, and thou haſt named the mother of all theſe miſchiefes: other ſinnes are but hirelings vnto this ſin, Vſury, and briberie, and ſimonie, and extortion, and deceit, and lies, and others, are factors to couetouſnes, & ſerue for Porters, to fetch and bring her liuing in. As the receiuer makes a thiefe, ſo couetouſnes makes an vſurer, an extortioner, & deceiuer, becauſe ſhe receiueth the booty which they ſteale. Euen as *Rachel* cried to her husband, *Giue me children or elſe I die*, ſo couetouſnes cryeth vnto Vſurie, and bribery, and ſimony, and crueltie, and deceit, and lies, *Giue me riches or elſe I die:* how they may ſaue a little, and how they may get much, and how they may prolong life, is euerie mans dreame from ſunne to ſunne, ſo long as they haue a knee to bow vnto *Baal:* ſo many vices bud out of this one, that it is called, *The roote of all euill*, as if wee would ſay, the ſpawne of all ſinne. Take away couetouſneſſe, and hee will ſell his wares as cheape as hee: hee will bring vp his children as vertuouſlie as hee: hee will refuſe bribes as earneſtly as he: he will ſuccour the poore as hartily as he; he will come to the church as lightly as he. If yee could feele the pulſe of euery hart, what makes *Gehezi* take the bribe which *Eliſha* refuſed; What makes *Demetrius* to ſpeake for images, which *Paul* condemned; What makes *Nabal* deny *Dauid*

Gen.49.4.

2.King.5.14.
Acts 9.18.

Gen.30.1.

Rom.11.
1.Tim.6.10.

1.King 5.17.
Acts 19.14.
1.Sam.5 10.

that which *Abigail* gaue him? What makes *Iudas* grudge the oyle which *Marie* tendered? Nothing but Couetouſneſſe. When thou ſhouldeſt giue, ſhe ſaith, it is too much: when thou ſhouldeſt receiue, ſhe ſaith, it is too little: when thou ſhouldeſt remit, ſhe ſaith, it is too great: when thou ſhouldeſt repent, ſhe ſaith, it is too ſoone: when thou ſhouldeſt heare, ſhe ſaith, it is too farre: like *Pharao*, which found one buſines or other to occupy the Ieweswhen they ſhould ſerue God. *Exod.5,6.*

Thus euery labour hath an end, but couetouſneſſe hath none; like a ſuiter in law, which thinkes to haue an end, this terme, and that terme, and the Lawyer, which ſhould procure his peace, prolõgeth his ſtriſe, becauſe he hath an action to his purſe, as his aduerſary hath to his lãd: ſo he which is ſet on coueting, doth drink brine, which makes him thirſt more, and ſeeth no hauẽ til he arriue at death; when he hath lied, he is ready to lie againe: when hee hath ſworne, hee is ready to ſweare againe: when he hath deceiued, he is readie to deceiue againe: when the day is paſt, hee would it were to beginne againe: when the terme is ended, hee wiſheth it were to come againe; and though his houſe bee ful, and his ſhop full, and his coffers full, and his purſe full; yet his hart is not full, but lanke and empty, like the diſeaſe which we call the wolfe, that is alwayes eating, & yet keepes the bodie leane. The Ant doth eate the foode which ſhe findeth, the Lion doth refreſh himſelfe with the prey that he taketh: but the couetous man lyeth by his money as a ſick man ſits by his meate, and hath no power to taſte it, but to looke vpon it; like the Prince to whom *Eliſha* ſaid, *that hee ſhould ſee the Corne with his eyes, but none ſhould come within his mouth.* Thus the couetous mã makes a foole of himſelfe; He coueteth to couet: he gathereth to gather: he laboreth to labor: hee careth to care: as though his office were, to fill a coffer full of angels, and then to die like an Aſſe, which carrieth treaſures on his backe al day, and at night they are taken frõ him, which did him no good but loade him. How happie were ſome if they knewe not golde from lead? *If thou be* *2.Reg.7,2.* *Prou.9.12.*

wiſe

wise (sayth *Salomon*) *thou shalt be wise for thy selfe.* But hee which is couetous, is couetous against himselfe. For what a plague is this (vnlesse one would kill himselfe) for a man to spend all his life, in carking, and pining, and scraping, (as though he should doe nothing but gather in this world, to spend in the next) vnlesse he be sure that he should come againe when he is dead, to eate those scraps which hee hath gotten with all this stirre? Therefore couetousnes may well be called Misery, and the couetous Miserable, for they are miserable indeede.

Of them which seeme to be wise, there be no such fooles in the world, as they which loue money better than themselues; but this is the iudgemẽt of God, that they which deceiue others, deceiue themselues, and liue like *Caine* which was a vagabond vpon his owne land, so they are beggars in the midst of their wealth; for though they haue vnderstanding to know riches, and a minde to seeke them, and wit to finde them, and policie to keepe them, and life to possesse them, yet they haue such a false sight and bleere eye; that when their riches lie before them, they seeme pouerty, and he which hath not halfe so much, seemeth richer then they: Will you know how this comes to passe? To shew that the couetous men belong to hell, they are al like hell while they liue. Hell is neuer filled, and they are neuer satisfied, but as the Horse-leach cryeth, giue, giue, so their hearts cry, bring, bring: and though the tempter should say to him, as he said to Christ, *All these I wil giue thee*, yet al wil not content them no more than heauen contented him. But as the glutton in hell desired a drop of water, and yet a riuer would not satisfie him; for if a drop had been graunted him, he would haue desired a drop more, and a drop to that; so they will lie and sweare, and deceiue for a drop of riches. The diuel needs not offer thẽ all, as he did to Christ, for they will serue him for lesse; but if he could giue them al, al would not content thẽ no more than the world contented *Alexander*. For it is against the name and nature of couetousnes to be content, as it is against the name & nature of Contentation to be couetous.

Gen. 4. 14.

Prou. 30. 15.

Matth. 4. 9.
Luke 4. 6.

Luk. 16. 24.

tous. Therefore one saith, that no mans hart is like the couetous mans hart, for his hart is without a bottome.

A prentise is bound but for nine yeares, and then hee is free, but if the couetous men might liue longer than *Methushelah*, yet they would neuer be freemen, but prentises to the world, while they haue a foote out of the graue.

Gen.5.15.

It is a wonder to see: as the diuell compasseth about, seeking whom he may deuoure, so men compasseth about, seeking what they may deuoure, such loue is betwen men and money, that they which profesle good wil vnto it with their harts, will not take so much paines for their life, as they take for gaine. Therefore no maruell, if they haue no leisure to sanctifie themselues, which haue no leisure to refresh themselues. Christ knew what hee spake when he said: *No man can serue two masters* (meaning God, and the world) because each would haue all. As the Angell and the Diuell stroue for the body of *Moses*, not who should haue a part, but who should haue the whole: so they striue still for our soules, who shall haue all. Therefore the Apostle sayth, *The loue of this world is enmity to God.* Signifying such emulation betweene these two, that God cannot abide the world should haue a part, and the world cannot abide that God should haue a part. Therefore the loue of the world must needs be enmity to God, and therfore the louers of the world must needs be enemies to God: and so, no couetous man is Gods seruant, but Gods enemy. for this cause couetousnes in called Idolatry, which is the most contrary sinne to God, because, as treason sets vp another kinge in the kings place, so idolatry sets vp another god in Gods place.

1.Pet.5.8.
Pro.1.13.
Mat.6.24.
Iude 9.
1.Ioh.2.15.
Ephes.5.5.

This word doth signify that the couetous make so much of money, that they euen worship it in their harts, & would doe as much for it, as the Idolaters doe for their Idols. *Paul* seeing such sins committed, and such paines taken for gain, thought with himself, if they could be perswaded, that *Godlines is gaine*, it is like that they would take as much pains for Godlinesse, as they take for Gaine. Therefore hee taketh vpon him to prooue this strange Paradox, that godlinesse

is

is gaine againſt al them in the verſe before, which hold, that gaine is godlines. Theſe two opinions are very contrarie, and here are many againſt one. A man would thinke that *Paul* ſhould he very eloquent and ſharpe witted, and that he had neede to vſe ſome Logick, for he hath choſen a hard text. What, *Paul*, will you proue that *Godlines id gaine*? You ſhal haue moe opponents againſt you than *Michaiah* had when he forbad *Achab* to fight. If you had taken the former verſe, which ſaith that *Gain is godlines*, then you ſhould haue had matter and examples enow; the Marchant and Mercer, and Lawyer, and Lādlord, and Patron, and all would come in and ſpeake for gaine, as the Epheſians cryed for *Diana*: but if you will be croſſe to all, and preach, *Godlines is gaine* to them which count gaine godlines, men will thinke of you as *Feſtus* did, that you ſpeake you know not what. Theſe leſſons are for *Paul* himſelfe, as Chriſt ſaith, *All doe not receiue this word*, ſo all doe not count this gaine, but loſſe: we count him rich which hath his Barnes full like the churle, his coffers full like the glutton, his table ful like *Belſaſar*, his ſtable full like *Saleimon*, his grounds full like *Iob*, his purſe full like *Cræſus*. You ſpeake againſt your maiſter, for Chriſt ſent word vnto *Iohn*, that the poore receiue the Goſpell, as though the godly were of the poorer ſort: and *Dauid* calleth the wicked, rich, *they proſper and floriſh*, ſaith he, their ſeede blaſteth not, their cow caſteth not; as if he ſhould ſay, it is not as you take it, *Paul*, that godlines doth make men rich. For this I haue obſerued in my time, that the wicked be the wealthieſt: and good *Lazarus* is the poore man, and wicked *Dines* is the rich man. Againe, wee reade that the officers were asked, which of the Phariſies, or of the Rulers did follow Chriſt, yet theſe were counted rich men, though they had no godlines: and if you ſhould examine your ſelfe, it ſeemes you were no rich man, for all your godlines, when you did worke with hands for your liuing; therfore if godlines be ſuch gaine, how happeneth it, that your ſhare is no better? ſo they which are like *Nicodemus* (when Chriſt ſaith that they muſt be borne againe) thinke that he can haue no other

Acts 19. 28.
Acts 26. 24.
Mat. 19. 11.
Luk 12. 18.
Luk. 16. 14.
Dan. 5. 1.
1. *Reg.* 4. 26.
Iob 1. 3.
Luke 7. 22.
Pſal. 73. 3 12
Luk. 16. 19. 20.
Iohn 7. 48.
1. *Theſ.* 2. 9.
Iohn. 3. 4.
1. *Reg.* 22 17.

other meaning, but that they must returne into their mothers wombe; and when he calls himselfe bread, that hee must needes meane such bread as they dine with. As the Iewes hearing the Prophets speak so often of Christs kingdome, and cal him a King, looked for a temporall King that should bring them peace, and ioy, and glory, & make them like Kings themselues; so the carnal eares, when they heare of a kingdome, and treasures, and riches, straite their minds runne vpon earthly, and worldly, and transitory things, such as they loue, to whom *Paul* answereth as Christ answered his Disciples, *I haue another meat which you know not of:* so *there are other riches which you know not of*: I said not that godlines is earthly, or worldly, or transitory gaine, but *great gaine*.

Iohn 6.

Matt. 20. 20.

Iohn 4. 3.

He will not onely prooue *Godlines* to bee *gaine*, but *great gaine*: as if he should say, more gainefull than your wares, and rents, and fines, and interest: as though he would make the Lawyer, and Merchant, and Mercer, and Draper, and Patron, and Landlord, and al the men of riches beleeue, that godlines will make them rich sooner than couetousnes. I feare this saying may be renewed, *If a mã tell you, ye will not beleeue it, &c.* As the Lord looked downe vpon earth, to see if any did regard him, & say de, *There is not one*; so this sentence may goe from court to citie, from citie to countrie, and say, there is scarse one in a towne that will subscribe vnto it. *Many* (said *David*) *aske, who will shew vs any good?* meaning riches, and honour, and pleasure, which are not good. But when he came to goodnes it selfe, he leaues out *Many*, and prayeth in his owne person, *Lord lift thou vp the light of thy countenãce vpon vs*, as if none would ioyne with him. *Yet wisedome is iustified of her owne children*, and the godly count *Godlines gaine*. To make vs loue godlines, he calleth it by ỹ name of that wee loue most; that is, *Gaine*. As the Father calleth his sonne which he would loue more thã the rest by his owne name, to put him in mind of such a loue as he beareth to himselfe. Here wee may see, that God doth not commãd men to be godly only, because it makes for his glory, but

Abak. 1. 5.

Psal. 14. 2. & 53. 2.

Psalm. 4. 6.

Matt. 11. 19

Luke 1. 51.

but because godlines is profitable to vs. For godlines is not called *Gaine*, in respect of God, but in respect of vs; it is gaine to vs, but it is dutie to him. So it is called a *health* in respect of vs, because it is the health of our soules: so it is not called a *kingdome* in respect of God, but in respect of vs; because we are intituled to the kingdome by this difference from the reprobates. Put all the good things in the world together, and the goodnes of all is found in godlines; and therefore godlines is called by the names of those things that men count best, to shew, that the godly are as well, as merrie, as content with their loue toward God, and Gods loue toward them, as other are with health and wealth, and pleasures. Therefore it is said of the godly, *The feare of the Lord is his treasure.* Therefore (saith *Ieremie*) *The Lord is my portion*, as though he desired nothing else; and therfore it is sayd of *Moses*, *That hee esteemed the rebuke of Christ greater riches than all the treasures of Ægypt.* If croses be riches, as *Moses* thought, what riches are in godlines? But is this all the harueſt? shall godlines be all the godly mans riches? Nay (saith *Paul*) *Godlines hath the promises of this life, and of the life to come*, that is, the godly shal doe well in heauen and heere too. And therefore Christ saith, *First seeke the kingdome of God, and all the rest shall be cast vpon you*; euen as the sheaues fell before *Ruth*, so riches shall fall in your way, as they did to *Abraham*, and *Lot*, and *Iacob*, and *Iob*, and *Ioseph*; riches were cast to them they knew not how; but as if God had said, *Be rich*, and they were rich strait. For all good things were created for the good, and therefore they are called *Good*. Because the good God created them for good men to good purpose; therfore as *Iacob* got the blessing, so he got the inheritance also; to shew, that as the faithful haue the inward blessing, so they haue the outward blessing too, whē they are good for thē. For (saith *Dauid*) *They which seeke the Lord shal want nothing that is good.* Now God knoweth better than wee what is good for vs, as the nurse knoweth better than the child when the milk is ready for it. Therefore Christ saith, *Your heauenly Father knoweth what*

Prou. 3. 8.
Matth. 6. 33.
Esa. 33. 6.
Lam. 3. 24.
Heb. 11. 26.
1. Tim. 4. 8.
Matth. 6. 33.
Ruth. 2. 16.
Gen. 27. 8.
Psalm. 34. 10.
Matth. 6. 32.

you

you haue neede of: hee saith not, that *we know what wee haue neede of*, but *that our father knoweth*: as if he should say, when you haue neede of health, your Father will send you health: when you haue neede of riches, your Father will send you riches: when you haue neede of liberty, your Father will send you libertie: for he saith not only, *that his Father knoweth what we haue neede of, but that hee will giue vs the things which we neede.* Therefore as children take no care for their apparell, what cloathes they shall weare, nor for their victuals, what meate they shall eate, but leaue this care for their Father, so saith Christ, *Take you no care, for my Father careth for you.*

Matth. 7. 11.

Matth. 6. 31. Psalm. 34. 10. & 23. 5.

He was not content to call *Godlines gaine*, but he calleth it *great gaine*, as if he would say, *Gaine*, and more than *Gaine*: riches, and better than riches: a kingdom, and greater than a kingdome. As when the Prophets would distinguish betweene the Idoll gods and the liuing God, they call him the *great God*: so the gaine of godlines is called *great gaine*. The riches of the world are called earthly, transitory, snares, thornes, dung, as though they were not worthy to be counted riches: and therefore, to draw the earnest loue of men from them, the holy Ghost brings them in with such names of disdaine, to disgrace them with their louers: but when he comes to godlines, which is the riches of ỹ soule, he calleth it great riches, heauenly riches, vnsearchable riches, euerlasting riches, with all the names of honor, and all the names of pleasure, and all the names of happines. As a woman trims and decks her selfe with an hundred ornaments, onlie to make her amiable, so the holy Ghost setteth out godlines with names of honor, and names of pleasure, and names of happines, as it were in her Iewels, with letters of cõmendation, to make her to be loued. Least any riches should compare with Godlines, he giues it a name aboue other, & calleth it *great riches*, as if he would make a distinctiõ between riches and riches, betweene the gaine of couetousnes, & the gaine of Godlines, the peace of the world, and the peace of conscience, the ioy of riches, and the ioy of the holy Ghost.

Deut. 12. 17.

Mark. 4. 7. 1. Tim. 6. 9. Phil. 3. 9.

Prou. 3. 15. Prou 4. 9. & 13. Prou. 8. 11. & 18.

Cant. 4. 1.

The

The worldly men haue a kind of peace, and ioy, and riches. But I cannot call it *great*, because they haue not enough, they are not cõtented as the godly are, therefore only godlines hath this honour, to be called *great riches*. The gaine of couetousnes is nothing but wealth, but the gaine of godlines is wealth, and peace, and ioy, and loue of God, and the remissiõ of sinnes, and euerlasting life. Therfore onely godlines hath this honor, to be called *great gaine*. Riches makes bate, but godlines makes peace: riches breeds couetousnes, *Gen.13.6.* but godlines brings contẽtation: riches makes men vnwilling to die, but godlines makes men ready to die: riches often hurt the owner, but godlines profiteth the owner & other. Therefore, onely godlines hath this honour, to bee called *great riches*. Such gaine, such ioy, such peace is in godlines, and yet no man couets it: for this is the quality of vertue, it seemeth nothing vnto a man vntill he hath it, as *Salomon* saith of the buyer, while he is in buying, hee dispraiseth the thing which he buyeth, and saith, *It is naught*, it is not *Pro.20.14.* worth the price which ye aske, but when he hath bought it, so soone as hee is gone, hee boasteth of his penny-worths, and saith it is better then his money. So godlines, before a man hath it, he saith, it is not worth his labour, and thinkes euery houre too much that he spendeth about it; but when hee hath found it, hee would not loose it againe for all the world, because he is now come to that, which followeth, *to be contented with that he hath*. Here *Paul* sheweth with what a man should be contented; not with 1000. pounds, nor 100. pounds, nor 20. pounds, but with that hee hath: and there is great reason why he should so: because no man knoweth what is fit for him, so well as his caruer. And therefore euery one should esteeme so reuerently of God, that he thinke nothing better for him (for the time present) than that which God measureth forth vnto him. For when Christ had no money, he was contented, and when he wanted mony to pay tribute, he sent for no more than he needed: hee *Mat.17.27.* might haue commaunded 20. pounds as well as 20. pence: But to shew, that we should desire no more than will serue

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our turne, hee would haue no more then ſerued his turne. Now, becauſe contentation is of ſuch a nature, that it can pleaſe it ſelf with pouerty, as well as riches, therefore it is called the *great gaine*: as though it had all, which it wanted. And this contentment (ſaith *Paul*) we owe to *godlines*, becauſe it is not poſſible for a wicked man to be contẽted; for as he is not ſatisfied with ſin, ſo is he ſatisfied with nothing. Riches come, and yet the man is not pleaſed: liberty comes, and yet the man is not pleaſed: pleaſure comes, and yet the man is not pleaſed: vntill God come, and then he ſaith, *My cup is full. Shew vs thy Father* (ſaith *Philip*) *and it ſufficeth.* *Pſal.* 23. 5. *Iohn.* 14. 7. Nay, ſhew vs thy truth and it ſufficeth. *Now my ſoule* (ſaith the churle) *take thy reſt*: nay, now my ſoule take thy reſt, for thou haſt laid vp for many yeres. The godly mã hath found that which all the world doth ſeeke, *that is enough.* *Luk.* 12. 19. Euery word may be defined, & euery thing may be meaſured, but *enough* cannot be meaſured nor defined, it changeth euery yere: whẽ we had nothing, we thought it *enough*, if we might obtaine leſſe than wee haue: when wee came to more, wee thought of another *enough*: now we haue more, we dreame of another *enough*; ſo *enough* is alwaies to come, though too much be there already. For as oyle kindleth the fire which it ſeemes to quench, ſo *riches* come as though they would make a man contẽted, and make him more couetous. Therfore ſeeing contentation was neuer found in riches, *the Apoſtle teacheth to ſeek it in godlines, ſaying, Godlines is riches*, as though it did, not only make a man contented, but make a man contented with it ſelfe. He ſpeakes as though hee had found a new kind of riches, which the world neuer thought of, that are of ſuch a nature, that they will ſatisfie a man like the water that Chriſt ſpake of, *he that drinkes of the water ſhal thirſt no more:* ſo they that taſte of theſe riches, ſhal couet no more: but as the holy Ghoſt filled all the houſe, ſo the grace and peace, and ioy, of the holy Ghoſt filleth all the hart; that as *Ioſeph* had no neede of *Aſtronomy*, becauſe hee had the ſpirit of Propheſie; ſo he which hath contentation, hath little neede of riches: he thinks not of the Philoſophers ſtone, *Iohn* 4. 13. *Acts* 2. 2. *Gen.* 44. 15.

nor

nor the golde of *Opher*, nor the mines of *India*, but he hath his *quietus est* without ſute of law, for he retaineth a peace-maker within, which would make all Lawyers Preachers, if men were ſo wiſe to take counſell of it. 1. *Reg.* 9. 25.

When the law is ended, if the man be not content he is in trouble ſtill: when his diſeaſe is cured, if he be not content, he is ſicke ſtill: when his want is ſupplied, if he be not content he is in want ſtil: when bondage is turned into libertie, if he be not content, he is in bondage ſtill: but though hee be in law, and ſickeneſſe, and pouerty, and bondage, yet if he be content, he is free, and rich, and merry, and quiet, euen as *Adam* was warme, though he had no cloathes. *Gen.* 1. 25.

Such a commander is Contentation, that whereſoeuer ſhe ſetteth foote, an hundred bleſſings waite vpon her: in euery diſeaſe ſhe is a phyſitian, in euery ſtrife ſhe is a lawyer, in euery doubt ſhe is a preacher, in euery griefe ſhe is a comforter: like a ſweete perfume which taketh away the euill ſent, and leaueth a pleaſant ſent for it. As the Vnicornes horne, dipped in the fountaine, makes the waters which were corrupt & noyſome, cleare and wholeſome vpon the ſodaine, ſo, whatſoeuer eſtate godlines comes vnto, it ſayth like the Apoſtles, *Peace be to this houſe*, peace bee to this heart, peace be to this man. *Luke* 5. 9.

I may liken it to the fiue loaues and two fiſhes, wherewith Chriſt fed fiue thouſand perſons, and yet there were twelue baskets full of that which was left, which could not fill one basket when it was whole. Thus their little feaſt was made a great feaſt: ſo the godly, though they haue but little for themſelues, yet they haue ſomething for other, like the widowes Mite, that they may ſay as the Diſciples ſaid to Chriſt, they want nothing, though they haue nothing. Contentation wanteth nothing, and a good heart is worth all. For if ſhee want bread, ſhee can ſay as Chriſt ſayd, *I haue another bread*; If ſhe want riches, ſhee can ſay, I haue other *riches*; If ſhee want ſtrength, ſhee can ſay, I haue other ſtrength; If ſhee want friendes, ſhee can ſay, I haue other friendes. Thus the godlie finde all *Mark.* 12. 42. *Luk.* 22. 35. *John* 4. 32.

with

within, that they seeke without. Therefore if you see a man contented with that he hath, it is a great signe that godlines is entred into him, for the heart of man was made a temple for God, and nothing can fill it but God alone. Therefore
1. *Cor.* 3.16. *Paul* saith after his conuersion, that which hee could neuer
Phil. 4.12. say before his conuersion, *I haue learned to be content*. First he learned godlines, then godlines taught him contentatiō. Now (saith *Paul*) *I haue learned to be content*: as though this were a lesson for euery Christian to learne, *to be content*. For thus hee must thinke, that as God said to *Moses*, when hee
Deut. 3.26. could not obtaine leaue to go to *Canaan*, *Let this suffice thee to see Canaan*: so, whatsoeuer he giueth, he giues this charge
Iere. 10.19. with it, *Let thou suffice thee*. As *Ieremie* saith, *This is my sorrow and I will beare it*, so thou must say, This is my portion, and I will take it. This is the signe, whether godlines be in a man, if hee haue ioy of that which hee hath: for things which God giueth to the righteous, *Paul* saith, that hee giueth them to *enioy*, that is, if hee haue much, hee can say
1 *Tim.* 6.17. with *Paul*, *I haue learned to abound*; if hee haue little, he can
Phil. 4.12. say with *Paul*, *I haue learned to want*: that is, if hee haue much, as *Abraham*, and *Lot*, and *Iacob*, and *Iob*, and *Ioseph*,
Iob. 21.11. yet it cannot corrupt his minde, but as the net was full of fishes, & yet did not rent, because they cast it in at Christs commaund: so, though the godly man be full of riches, yet his hart is not rent, his mind is not troubled, his countenance is not changed, because hee remembers, that these
Hest. 4.14. things were giuen him to doe good, as *Hester* thought of
2. *Reg.* 4.7. her honour: for if he haue little, it is like the little oyle, which
Psalm. 37.16. serued the widow as little as it was, *a little to the righteous* (saith *Dauid*) *is better thā great riches to the vngodly*: for whē a man hath found the heauenlie riches, hee careth not for earthly riches, no more than he that walks in the Sun thinks whether the Moone shine or no, because hee hath no neede of her light. Therefore we conclude with Christ, *Blessed are*
Matth. 5.6. *they which thirst after righteousnes, for they shal be satisfied*: not they that thirst after riches, nor they that thirst after honor, nor they that thirst after pleasure, shall bee satisfied, but

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thirſt more, as the ambitious, voluptuous, and couetous do, but *they that thirſt after righteouſnes, ſhall bee ſatisfied*, albeit they haue no riches, nor honour, nor pleaſure. If yee aske like the Virgine, *How can this bee?* I anſwere, Euen as *Adam* was warme without clothes, ſo God doth ſatisfie many men without riches. Though hee was naked, yet hee did not ſee his nakedneſſe, ſo long as hee was innocent: but when he began to rebel, then began he to want clothes; ſo though a man bee poore, yet hee ſees not his pouerty; ſo long as hee is contented: but when hee beginnes to couet, then he begins to want riches, and from that day the curſe (in the firſt of *Aggeus*, verſe 6.) takes holde on him, *Yee eate, but yee haue not enough, yee drinke but yee are not ſatisfied, yee clothe your ſelues, but ye are not warme.* Indeede the couetous man ſeemes to draw the world to him with cords, his coffers are of Loadſtones, his hands like nets, his fingers like lime-twigs, there it comes, and there it comes; one would thinke this man ſhould be happy one day. *Gen.2.16.*

When the Churles barnes were full, hee bade his ſoule take reſt, thinking to gaine reſt by couetouſneſſe, that hee might ſay, Riches gaine reſt aſwell as Godlineſſe: but ſee what happened: that night, when he began to take his reſt, riches, and reſt, and ſoule, and all, were taken from him. Did he not gaine faire? Would he haue taken ſuch paines, if hee had thought of ſuch reſt? Couetouſneſſe may gaine riches, but it cannot gaine reſt: yee may thinke like this churle, to reſt, when your barnes, and ſhoppes, and coffers are full: but yee ſhall finde it true which *Eſay* ſaith, *there is no reſt to the vngodly*: therefore, the wiſe man, to preuent all hope of reſt, or honour, or profit by ſinne, ſpeakes as though hee had tried, *A man cannot be eſtabliſhed by iniquitie.* Therefore he cannot be quieted, nor ſatisfied by the gaine of deceit, or bribes, or lies, or vſurie, which is iniquitie: therefore bleſſed is the man whom Godlineſſe doth make rich, *for when the bleſſing of the Lord maketh rich*, (ſaith *Salomon*) *he doth adde no ſorrow to it*: but (ſaith he) *the reuenewes of the wicked, is trouble*, as though his money were care: wherefore, let Pa- *Luke 12.19.* *Eſay.48.22.* *Pro.12.3.* *Prou.10.22.*

tron, and Landlord, and Lawyer, and all, say now, that *Paul* hath chosen the better riches, which *thiefe, nor moath, nor canker, can corrupt:* these are the riches, at last, that wee must dwell with, when all the rest which wee haue lied for, and sworne for, and fretted for, and cousened for, and broken our sleepe for, and lost many Sermons for, forsake vs, like seruants which change their masters: then Godlinesse shall seeme as great gaine to vs as it did to *Paul*, and hee which loued the world most, would giue all that he hath for a dramme of faith, that he might bee sure to goe to heauen, when he is dead, though he went towards hell so long as he liued.

Malac. 3.14. *2. Sam.* 19.33. Here then is an answere to them which aske, *What profit is it to serue God?* how happy was *Barzillai* y would not bee exalted? what quiet had the Shunamite which cared not for preferment? when did the Disciples seeme so rich, as when they were willing to leaue all? This shal be your gaine, when you are vsurers of godlines. Is not the word gone forth yet, which hath killed couetousnes, that I may end my Sermon? Either you goe away contented, or you goe away condemned of your owne conscience: before you were vexed with couetousnesse, but now the word shall vexe you too, for you shall neuer couet, nor lie, nor deceiue hereafter; but a Sergeant shall arrest you vpon it, and some sentence which you haue heard, shall gnaw you at the heart, with a *memorandum* of hell, that yee shall wish, O that I could abandon this sin, or else, that I had neuer heard that warning, which makes it a corrasiue vnto me, before I can leaue it: if they which are greedy still, could see what peace and rest, and ioy, go home with them that are contented, though they may say with *Peter, Gold and siluer haue I none*, euery man would bee a suiter to godlines, that he might haue the dowry of contentation.

3. Reg. 4.13. *Luke* 5.11.

Acts 3.6.

If any here be couetous still, let him alwaies thinke, why *Dauid* prayeth, *Turne my heart to thy law, and not to couetousnes:* he might haue named pride, or anger, or lust, but that no sinne did so keep his thoughts from the law, as couetousnes when

Psalm. 119.

when it came vpon him: he sayth, *Turne my heart vnto thy Law, and not to couetousnes*, as though a man could not be couetous, and haue any leysure to thinke vpon any good. But as *Iohn* baptized with water, so I can but teach you with words. *Luke* 3.

Now you haue heard what contentation is, you must pray to another to giue it vnto you. It is said of this citie, that many citizens of London haue good wills, but bad deedes, that is, you doe no good vntill you die. First, ye are vngodly, that you may be rich, & then you part from some of your riches, to excuse for some of your vngodlines. It may bee that some heere haue sette downe in their wills, when I dye, I bequeath an hundred pounds to a Colledge, and an hundred poundes to an hospitall, and an hundred gownes vnto poore men. I doe maruell that you giue no more when you are at that poynt, for *Iudas*, when he died, returned al again: so yee die, and thinke when yee are gone, that God will take this for a quittance: Bee not deceiued, for God dooth not looke vpon that which yee doe for feare, but vpon that which yee doe for loue; if yee can finde in your heart to doe good while you are in health, as *Zacheus* did, thē God hath respect to your offering: but before God hearken how yee giue your riches, first hee examines how yee came by them: for a man may be hanged for stealing the money which hee giues to the poore, because, if hee should count godlinesse gaine, much more should he care to gain by godly meanes. Thus you see the fruites of godlinesse, and the fruites of couetousnesse, to stay *Balaams* posting for a bribe, and the sons of *Zebedeus* suing for preferment, least seeking for asses they lose a better kingdome than *Saul* found. If you be couetous, ye shall neuer haue enough, although you haue too much; but when ye pray, *Thy kingdome come*, ye shal wish, *my kingdome come*. If ye be godly, ye shall haue enough, though ye seem to haue nothing, like the Smyrnians, of whom God saith, *I know thy powerty, but thou art rich*. Therfore what cōsell shall I giue you; but as Christ counselled his disciples, *Be not friends to riches, but make you friendes of riches*: and know *Mat.* 27. 8. 2. *Cor.* 9. 7. *Luke* 19. 8. *Num.* 22. 17. 1. *Sam.* 10. 1. *Luke.* 11. 2. *Reu.* 2. 9.

Phil. 4. 12. this, that if yee cannot say as *Paul* saith, *I haue learned to bee content*, godlinesse is not yet come vnto your house; for the companion of godlinesse is contentation, which, when shee comes, will bring you all things. Therefore as Christ saith,

Iohn 8. 36. *If the Sonne make you free, you shall bee free indeede:*
so I say, if godlines make yee rich, yee shall be rich indeede. The Lord Iesus make ye doers of that ye haue heard,
Amen.

FINIS.

THE

THE AFFINITIE OF THE FAITHFVLL.

Luke 8.

19 *Then came to him his Mother and his Brethren, and could not come neere him for the preaſe.*

20 *And it was told him by certaine which ſaid: thy Mother, and thy Brethren, ſtand without, and would ſee thee.*

21 *But he anſwered and ſaid vnto them, My mother and my brethren, are thoſe, which heare the word of God, and doe it.*

HEre is Chriſt preaching, a great preaſe hearing, his Mother and his Friends interrupting, and Chriſt againe withſtanding the interruption, with a comfortable doctrine of his mercies towards them which heare the word of God, & doe it. When Chriſt was about a good worke, and many were gathered together to heare him, the divell thought with himſelfe as the Prieſts and Saduces did in the fourth of the Acts; If I let him alone thus, all the world will follow him, and I ſhall be like *Rachel*, without children: therefore deuiſing the likeſt policie to fruſtrate and diſgrace but one of his Sermons, thereby to make the people vnwilling to heare him againe: As hee ſet *Eue* vpon *Adam*, and made *Iobs* wife his inſtrument, when hee could not hit it himſelfe: ſo hee ſendeth Chriſts Mother, and putteth in the minde of his kinſemen, to come vnto him at that inſtant, when hee was in this holy exerciſe, and call vpon him while hee was preaching, to come away, and goe with them. Chriſt ſee- *Gen. 3. 6.* *Job 2. 9.*

ing the Serpents dealing, how hee made his Mother his Tempter, that all his Auditory might goe away empty, and say where they came; Wee heard the man which is called Iesus, and hee began to preach vnto vs, with such wordes, as though hee would carry vs to heauen: but in the midst of his Sermon, came his *mother, and brethren* to him, that it might be knowne what a kinseman they had: and so soone as he heard that they were come, suddainely hee brake of his Sermon, and slipt away from vs, to goe and make merry with them. Christ, I say, seeing this traine layd by Satan, to disgrace him (as he doth all his Ministers), did not leaue off speaking, as they thought he would: but, as if God had appointed all this, to credite and renowne him; that which was noised here to interrupt his doctrine, he taketh for an occasion to teach another doctrine, that there is another coniunction betweene Christ and the faithful, then between the Mother and the Sonne, which are one flesh. Therefore when they say, thy *mother* and *brethren* are come to speake with thee, hee pointeth to his hearers, and saith, *These are my mother and brethren, which heare the word of God, and do it:* as if he should say, I haue a mother indeede which brought me forth, but in respect of them which *heare the word of God, and doe it*, she is like a Stepmother, & these are like a naturall mother.

With this wise answere, hee quieted the Auditors, and made them heare him better than they did before. For now they thought with themselues, what man is this, which loueth vs more than his mother? his mother called him, and yet he would not goe from vs, his brethren stay for him, and hee maketh as if he did not know them, but saith, *Who is my Mother? Who are my brethren?*

Thus Christ stood vp, as it were, in an indignation against Sathan, and said; Sathan, this Sermon was not begun for thee, neither shall it end for thee: this worke was not doone for my *Mother*, neither shall it bee left for my *Mother*. Thus he caught the diuell with his owne baite, and made the people more louing and attentiue towards him, by

by that which Sathan thought to disgrace him. He was so armed with the spirit, that let the diuell tempt him, or the woman tempt him, or princes tempt him, all is one.

Heere are two doubts; the first is, the difference betwene the Euangelists: for *Matthew* saith, that one brought this message; *Marke* and *Luke* attribute it to moe: both may stand, for the word which his mother gaue of calling him foorth, was receiued of the rest and so passed amongst many, till it came to Christ; so that one may be sayd to bring this message, because one noysed it first, and many may bee sayd to bring this message, because many noysed it after. *Mat.*12.47. *Mark.*3.31. *Luke* 8.20.

The second doubt is, because Christ had no brethren, how they sayd, *Thy Brethren would speake with thee.* You must vnderstand, that they which are heere called Christs brethren, were his cousins by the mothers side: that is, her sisters children; for there were three Maries, and these three were sisters, *Marie* the virgine, *Marie* the mother of *Iames*, and *Marie* the daughter of *Cleophas*; whose sonnes these were: their names were *Iames*, *Ioseph*, *Iudas*, and *Simon*: and they are called the Lords brethren, because they were kin vnto him. Therefore note, that in holy Scripture, there be foure sorts of brethren: Brethren by Nature, so *Esau* and *Iacob* are called brethren, because they had one father and one mother: Brethren by Nation, so all the Iewes are called Brethren, because they were of one countrey: Brethren by consanguinitie, so all are called brethren which are of one family, and so *Abraham* called *Lot* his brother, and *Sarah* his sister, because they were of one line: Brethren by profession, so al Christians are called Brethren, because they are of one Religion. these are brethren of the third order, that is, of consanguinitie, because they were of one Familie. *Gen.*27.30. *Deut.*15.12. *Gen.*13.8. *Gen.*11.13. *Matth.*23.

Now, when his Mother, and his Brethren were come to see him, it is said, that they could not come neere him for the prease. Heere were Auditors enow; Christ so flowed now with disciples, ý his mother could haue no roome to heare him: but after a while it was low water again. Whē the

Matt.26.31. Sheepheard was ſtroken, the ſheepe were ſcattered, whē hee preached in the ſtreetes, and the Temples, and the fieldes, then many flocked after him: but when he preached vpon the croſſe, then they left him, which ſaid they would neuer forſake him; then there was a great preaſe to ſee him die, as there was heere, to heare him preach. And many of theſe *Matth.27.* which ſeemed like brethren and ſiſters, were his betrayers, & accuſers, and perſecuters: ſo inconſtant we are in our zeale, more than in any thing elſe. Thus much of their comming and calling to Chriſt: now, to the doctrine which lieth in it.

Heere bee two ſpeakers, one ſaith, *Thy Mother, and thy Brethren are come to ſpeake with thee:* The other ſaith, *Theſe are my Mother and Brethren, which heare the word of God, and doe it.* The ſcope of the Euangeliſt is this; Firſt, that Chriſt would not hinder his doctrine, for Mother, or Brethren, or any Kinſman; Then, to ſhew that there is a nearer coniunction betweene Chriſt and the faithfull, then the mother and the ſonne. The firſt is written for our comfort. *Exod 20.* Touching the firſt, hee which teacheth vs to honour our fa- *Luke 2.46.* ther and mother, dooth not teach vs heere to contemne father and mother, becauſe he ſpeakes of another Mother, for it is ſaide, *that he was obedient to his Parents.* This hee ſheweth, when being found in the Temple amongſt the Doctors: hee left all, to goe with his Mother, becauſe ſhee ſought him, ſo he honoured her, that he left all for her. This hee ſhewed againe at his death, being vpon the croſſe, hee was not vnmindfull of her: for pointing vnto *Iohn*, he ſaid: *Iohn 19.26.* *Mother, behold thy Sonne:* and poynting vnto her, hee ſayd: *Behold thy Mother*: ſo hee commended her to his beloued Diſciple before he died. Therefore, this is not a doctrine of diſobedience, but a rule how to obey. As hee taught his *Matt.22.21.* diſciples, to giue vnto *Ceſar*, that which is *Ceſars*, and to *Luk.20.25.* God, that which is Gods: ſo hee teacheth vs heere, to giue *Matth.19.* vnto parents, that which is parents, and to the Lord, that *Exod.20.* which is the Lords. When God ſayd, *Honour thy father and thy mother*, he did not giue a commaundement againſt himſelfe: and therfore he ſaith, *Honour me*, before he ſaith, *honor them.*

them. The first commaundement is, *Honour God*: the fift commaundement is, *Honour thy Parents*, lest you should honour your parents before God. When *Salomon* bade his Mother aske him any thing, hee signified that the Mother should be obeyed in many things: but when he denied his Mother that one thing which she asked, he sheweth that the Mother should not be obeyed in all things. When Christ sayd; *You haue but one Father and one Master*, hee speakes of Faith and Religion, shewing that when it concerneth our Faith and Religion, we should respect but one Father and one Maister, which is the giuer of our Faith, and the Maister of our Religion. 2. *Reg* 2.20. *Matt.* 23.9.

When *Paul* sayd, *Children, obey your Parents in the Lord*; he meanes not, that we should obey them against the Lord. As when he saith, *Obey Princes for conscience sake*, hee meaneth not, that wee should obey them against conscience. Therefore, when it commeth to this, that the earthly father commaundeth one thing, and the heauenly father commaundeth another thing: then, as *Peter* answered the Rulers, so mayest thou answer thy Parents, *Whether is it meete to obey God or you?* Then these are the handes which thou must cut off; then these are the eyes which thou must pull out; or else they should bee as much vnto thee, as thy hand, or thine eie. *Ephes.* 6.1. *Rom.* 13.5. *Acts* 4.19.

In Matthew 19. A man must forsake his father and his mother, to dwell with his wife. In Luke the 16. Hee must forsake father and mother, and wife, to dwell with Christ: for, *he which forsaketh Father or Mother for me, shall receiue more*, sayth our Sauiour. Nay, *He which doth not hate father, or mother, or wife for me, cannot be my Disciple.* Shewing that our loue toward God should be so great, that in respect of it, our loue toward men should bee but hatred. Thus hee which obeyed his Parents more than wee, yet would haue some rule, some sentence, some example in Scripture, of not obeying them too: because it is such a hard poynt, to know how farre they are to be obeyed, which are set in authority ouer vs. *Luke* 14.26.

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As none but God ſpeaks alwaies right, ſo none but God muſt alwaies be obeyed: wee are not called onely *the ſonnes of men*, but we are called *the ſonnes of God*. Therfore as Chriſt anſwered his Mother, when ſhe would haue him turne water into wine, *woman what haue I to do with thee?* ſo we ſhould anſwer father and mother, and brethren and ſiſters, and rulers and maiſters, and wife too, when they will vs to do that which is not meete, *What haue I to do with you?* for to leaue doing good, and do euil, were not to turne water into wine, but to turne wine into water. *Peter* was not Satan, but when he tempted Chriſt like Sathan, Chriſt anſwered him as hee anſwered Sathan, *Come behind mee Sathan*; ſhewing, that wee ſhould giue no more attention vnto father, or mother, or maiſter, or wife, when they tempt vs to euill, than we would giue vnto Sathan, if he ſhould tempt vs himſelfe.

Gen. 6. 2.

Iohn. 2.

Mat. 16. 23.

Three things children receiue of their parents, life, maintenance, and inſtruction. For theſe three they owe other three: for life, they owe loue; for maintenance, they owe obedience; for inſtruction, they owe reuerence: For life, they muſt be loued as fathers; for maintenance, they muſt be obeyed as maiſters; for inſtruction, they muſt bee reuerenced as Tutors. But, as there is a King of kings, which muſt be obeyed aboue kings, ſo there is a Father of fathers, which muſt be obeyed aboue fathers: therefore, ſomtimes you muſt anſwere like the ſonne, when hee was bid goe into his fathers Vineyard, *I will goe*: and ſometime you muſt anſwere as Chriſt anſwered, *I muſt go about my Fathers buſines.*

When two milch kine did carry the Arke of the Lord to *Bethſhemeſh*, their calues were ſhut vp at home, becauſe the kine ſhould not ſtay, when they heard their calues crie after them: ſo, when thou goeſt about the Lords buſineſſe, thou ſhalt heare a cry of thy father, and thy mother, and thy brethren, and thy ſiſters, and thy kinred, to ſtay thee; but then thou muſt thinke of another father, as Chriſt thought of another Mother: and ſo as theſe kine went on til the Lord brought them where the Arke ſhould reſt; ſo thou ſhalt goe on, till the Lord bring thee where thou ſhalt reſt. It is better

1. Sam. 6. 10.

better to flie from our friends, as *Abraham* did, than to ſtay with ſome friends, as *Sampſon* did with *Dalila*. *Gen.11.3.& 12.11.*

I may ſay, beware of kinſmen, as well as our Sauiour ſaid *beware of men*. For this reſpect of couſonage made *Eli* his ſons Prieſts: and this reſpect of couſonage hath made many like Prieſts in England: This reſpect of couſonage hath made *Samuels* ſonnes Iudges; and this reſpect of couſonage hath made many like Iudges in England: this reſpect of couſonage brought *Tobias* into the Leuites chamber: and this reſpect of couſonage hath brought many gentlemen into Preachers liuings, which will not out againe: As Chriſt preferred his ſpirituall kinſmen, ſo wee preferre our earthly kinſmen. Many priuiledges, many offices, and many benefices, haue ſtooped to this voyce; thy mother calleth thee, or thy kinſmen would haue thee. As this voyce came to Chriſt, while he was labouring, ſo many ſuch voices come to vs while we are labouring. One ſaith, Pleaſure would ſpeak with you: another ſaith, Profit would ſpeake with you: another ſaith, Eaſe would ſpeake with you: another ſaith, a Deanery would ſpeake with you: another ſaith, a Biſhoprick would ſpeake with you: another ſaith, the Court would ſpeake with you. *Iudg.16.4.&c.* *1.Sam.2.* *1.Sam.8.1.* *Nehe.13.4.5.*

When a man is in a good way, and ſtudieth the Scripture to be a teacher in the church, a voyce commeth to his eare, as this came to Chriſts, and ſaith; Thy friends would haue thee ſtudy the Law, for by Diuinitie thou ſhalt attaine to no preferment, and thine owne flocke will vexe thee, or the Biſhop will ſtop thy mouth. This winde ſometime turneth *Ionas* his ſailes from *Nineuy* to *Tarſhiſh*, and makes him bury his Talent. *Ionas.1.*

If he be a Diuine already, & preach his conſcience, a voice cõmeth vnto him againe, as this did to Chriſt, and ſaith, Thy friends would haue thee to be quiet, or there be Spies which do note what thou ſaiſt, or there be fellowes ẏ lie in wait for thy liuing: ſo ſometimes with a little intreaty, he beginneth to draw vp his hand, and lay his finger vpon his mouth, and preach peace, when he is ſent with warre. Thus we are

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cumbred like our Maister, before our Sermons, and in our Sermons, and after our Sermons; euen of them somtime, which should incourage vs: and therfore as Christ saith, *Beware of men*, so say I, Beware of kinsmen,

So soone as the children be borne, their Parents bring them to the temple, and baptize them, and offer them to God: but so soone as they be able to serue him, they tempt them away from him, to Law, or Physick, or Marchandise, or Husbandry, and had rather they should be of any Tribe, than of the Tribe of *Leui*, which serueth in the Temple. He which will be hindred, shall haue blocks enow: but wee must learne to leape ouer all, as Christ leaped ouer this. If we should *leaue Father, and Mother, and Wife, and Children for Christ*, much lesse should we care for labour, or losse, or shame or trouble, or displeasure; for wee should aduenture these for our friends. Thus much of his naturall kinred: now of his spirituall kinred.

Matt. 19 14.

Numb 3.6. 7 8.

Heere is another genealogy of Christ, which *Matthew* and *Luke* neuer spake of. As Christ sayth; *I haue another bread which you know not*: so he saith: *I haue other kinsmen which you know not*.

2. *Iohn* 1. S. *Iohn* writing to a Lady, which brought vp her children in the feare of God, calleth her the elect Lady, shewing, that the chiefest honor of Ladies, and Lords, and Princes, is to be elect of God. S. *Luke* speaking of certaine *Beroeans*, which receiued the word of God with loue, calleth them, *more noble men than the rest*: shewing, that God counteth none noble, but such as are of a noble Spirit. As *Iohn* calleth none Elect, but the vertuous; and *Luke* calleth none Noble, but the religious: so Christ calleth none his *kinsman* but the righteous: and of those onely hee saith, *These are my mother, and my brethren, which heare the word of God, and do it*.

Acts 17.11.

As *Abrahams* children are nor counted after the flesh, but after the spirit. So Christes kinred are not counted after the flesh, but after the Spirit; for the flesh was not made after the Image of God, but the spirit: therefore God is not called the Father of bodies, but the Father of spirits. Now God

Rom. 9.8. *Gen.* 1. *Heb.* 12.9.

God which is a Spirit, preferreth them that are kin to him in the Spirite. Therefore *Esau* was not blessed, because hee was of *Isaaks* flesh, but *Iacob* was blessed, because he was of *Isaaks* spirit. As we loue in the flesh, so Ghrist loueth in the Spirit; therefore he calleth none his *kinsmen*, but them *which heare the word of God, and doe it.* *Gala.4.28.29.*

It seemeth that *Paul* thought of this saying, when as hee sayd, *Till Christ be formed in you*: If Christ be formed in vs, as *Paul* saith, then we are Christs *mother*: euery one which will haue Christ his Sauiour, must bee Christs *mother*. The Virgin asked the Angell *how she could beare Christ, seeing she had not knowne a man*. So you may aske how you can beare Christ, seeing he is borne already. *Gala.4.* *Luke 1.24.*

As there is a second comming of Christ, so there is a second birth of Christ. When wee are borne againe, then Christ is borne againe: the Virgin was his Mother by the flesh, and the faithfull are his Mother by the Spirit: The holie Ghost conceiued him in her, the holy Ghost doth conceiue him in them: he was in her wombe, and he is in their harts: shee did beare him, and they doe beare him; she did nurse him, and they doe nurse him. This is the second birth of Christ. As the soule of man may bee called, *the temple of the holy Ghost*, which is the third person, so it may be called the wombe of the Sonne, which is the second person. *Matt.25.* *Luk.21.* *2.Cor.3.16.*

Before these words it is said that Christ asked, *Who are my brethren*? as if he should say, you thinke that I am affected to my *kinsmen* as you are: But I tell you, that I count them my kinsmen, *which heare the word of God, and doe it*; To shew that Christ loueth vs with an euerlasting loue: hee sheweth that hee doth not loue vs for any temporall things, but for that which indureth for euer.

If Christ loued vs as *Isaack* loued *Esau*, for venison, then we might misse the blessing as *Esau* did. But as *Iohn* saith, *He loueth in the truth*: so Christ loueth in the truth. To loue in the truth, is the true loue: Euery loue but this, at one time or other, hath turned into hatred, but the true loue *Gen.25.28.*

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ouercommeth hatred, as the truth ouercommeth falsehoode.

Now for this loue, Christs calls them by all the names of loue; his Father, and his Brethren, and his Sisters. In Rom. 6. they are called *his Seruants*; if that be not enough, in *Iohn* the fifteenth, they are called *his friends*; if that be not enough in *Luke* the foure and twentith, they are called *his brethren*; If that be not enough, in *Marke* the first, they are called *his Children*; if that bee not enough, heere they bee called *his Mother*; If that be not enough, in *Canticles* the fifth, they are called *his spouse*: to shew that hee loueth them with all loues; the Mothers loue, the Brothers loue, the Sisters loue, the Maisters loue, and the Friends loue.

If all these loues could be put together, yet Christes loue exceedeth them all; and the Mother, and the Brother, and the sister, and the child, and the kinsman, and the friend, and the seruant, would not doe and suffer so much among them all, as Christ hath done, and suffered for vs alone; Such a loue wee kindle in Christ, when wee *heare his word, and doe it*; that wee are as deere vnto him, as all his kindred together.

Now as we are his Mother, so should we carry him in our harts as his Mother did in her armes. As wee are his brethren, so wee should preferre him, as *Ioseph* did *Beniamin*.
Gen. 43. 43. As we are his Spouse, so we should embrace him as *Isaack* did *Rebecca*; if thou be a kinsman, doe like a kinsman.

Now we come to the markes of these kinsmen, which I may call the armes of his house; As Christ saith, *By this all men shal know my Disciples, if they loue one another*: so he saith, by this shall all men know my kinsmen; *if they heare the word of God, and doe it*.

As there is a kindred by the Fathers side, and a kindred by the Mothers side, so there is a kinred of Hearers, and a kinred of doers. In *Matthew* it is said, *He which heareth the will of my Father, and doth it*: here it is said, *He which heareth the word of God, and doth it*: both are one: For his word is his will, and therefore it is called his wil, Psalm. 119.

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As he ſpake there of doing, ſo hee ſpeakes here of a certaine rule, which he calleth, *the word of God*, whereby al mens workes muſt be ſquared: for if I doe all the workes that I can, to ſatisfie anothers will, or mine owne will, it auayleth me nothing with God, becauſe I doe it not for God. Therefore he which alwaies before followed his owne will, when he was ſtricken downe, & began to repent himſelfe he preſently cryed out, *Lord, what wilt thou haue me to doe?* As if he ſhould ſay, I will doe no more as men would haue me, or as the diuell would haue me, or according as the fleſh would haue me, but as thou wouldeſt haue mee. So *Dauid* prayed, *Teach me (O Lord) to doe thy will*, not my will: for we need not to be taught to do our owne will, no more than a Cuckoo to ſing cukcoo, her owne name. Euery man can go to hell without a guide. *Acts 9.*

Here is the rule now, if you line by it, then you are kin to Chriſt: as other kindreds goe by birth and marriage, ſo this kindred goeth by faith and obedience. Hearers are but halfe kin, as it were in a farre degree: but they *which heare and doe*, are called his Mother, which is the neareſt kinred of all. Therefore if you haue the deede, then are you kin indeede; there is no promiſe made to heaters, nor to ſpeakers, nor to readers: but all promiſes are made to beleeuers, or to doers.

If you aske God, who ſhall dwell in the holy Mountaine, hee ſaith, *The man which walketh vprightly*: heere are none but dooers: If you aske Chriſt, who ſhall enter into the kingdome of Heauen, hee ſaith, *Not they which cry Lord, Lord*, (though they cry twice Lord) *but they which doe the will of my Father*: here are none but dooers. If you aske him againe, how you may come to heauen? hee ſaith, *Keepe the commaundements*: heere are none but dooers: If you aske him againe, who are bleſſed? hee ſaith, *Bleſſed are they that heare the word of God, and doe it*: here are none but doers. If you aske an Angell, who are bleſſed? hee ſaith, *Bleſſed are they which keepe the words of this Booke*: heere are none but dooers. If you aske *Dauid*, who *Pſalm.15.2.* *Matth.7.21.* *Luke 18.* *Reu.22.7.*

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are blessed? he saith, *The man is blessed which keepeth righteousnes*: here are none but doers. If you aske *Salomon*, who are blessed? he saith, *The man is blessed which keepeth the law*: here are none but doers. If you aske *Esay*, who are blessed? he saith, *He which doth this is blessed*: here are none but doers. If you aske *Iames*, who are blessed? he saith, *The doer of the word is blessed in his deede*: here are none but doers. The blessing and doing run together.

Psalm. 106. 3. *Esay.* 50. 2. *Jam.* 1. 25. *Matth.* 7. 21. *Rom.* 2. 13.

Lest any man should looke to be blessed without obedience, Christ calleth Loue the greatest commandement: but *Salomon* calleth *Obedience*, the end of all: as though without Obedience, all were to no end.

When *Michah* had got a Leuite into his house, *Now* (saith he) *I know the Lord will be good vnto mee, seeing I haue a Leuite in my house*: So, many thinke, when they haue gotten a Preacher into their parish; Now the Lord will bee good vnto vs, now Christ will loue vs, now we are good sons, seeing we maintaine a Preacher amongst vs. But *Micah* was not blessed for a Leuite, nor you for a Preacher; but as you would haue vs doe as we teach, so God would haue you doe as you heare; for you shall be no more saued for hearing, than we are for speaking.

Iudg. 17. 8.

When God created the tree, he commanded it to bring foorth fruit: so, when hee createth faith, hee commandeth it to bring forth works, and therfore it is called a liuely faith. When our sauiour would prooue himselfe to *Iohn*, to bee the true Messias indeede, hee said to his Disciples, *Tell Iohn what things you haue heard and seene*: not onely heard, but seene: So, if we will prooue our selues to bee Christs kinsmen indeede, wee must worke that which may be seene, as well as heard. *Iohn* was not onely called, *the voyce of a crier*, but *a burning Lampe*, which might be seene; so al which are crying voyces, must be burning Lampes.

Gen. 1. *Matth.* 11. 4. *Luk* 7. 22. *Matth.* 3. 3.

Iames doth not say, Let me heare thy faith, but, *Let me see thy faith*. As the Angels put on the shape of men, that *Abraham* might see them: so faith must put on works, that the world may see it. *The workes which I doe* (saith Christ) *beare witnesse*

Iam. 2. 18. *Gen.* 18. 2. *Joh.* 5. 16.

witnes of me: so the worke which we doe, should beare witnes of vs; Therefore Christ linketh faith and repentance together, *Repent and beleeue the Gospell.* Mark.1.15. Therfore I conclude, *That which Christ hath ioyned, let no man separate.* Marke.10.9.

Thus I haue shewed you Christ preaching, a great prease hearing, his friends and his kinsmen interrupting, and Christ againe withstanding the interruption. by this you may see, what a spirit the diuel hath to hinder one Sermon: therefore no maruell though he cause so many to be put to silence: no maruell, though he stand so against a learned Ministery: no maruell though he raise vp such slaunders vpon Preachers: no maruell though hee write so many bookes against the Christian gouernement in the Church: no maruel, though he make so many non-residents: no maruell though he ordaine so many dumbe Priests: for these make him the God of this world. The diuell is afraid that one Sermon will conuert vs, and wee are not moued with twentie: so the diuell thinketh better of vs than we are.

Againe, by this you may learne how to withstand temptations: whether it bee thy Father which tempteth, or thy mother which tempteth, or thy brother which tempteth, or thy sister which tempteth, or thy kinsman which tempteth, or Ruler which tempteth, or Maister which tempteth, or wife which tempteth. As Christ would not know his *mother* against his Father: so thou shouldest not know any father or mother, or brother, or sister, or friende, or kinsman, or maister, or child, or wife against God.

If the Mothers suite my be refused sometime, a Noblemans Letter may bee refused too: hee that can turne his hinderance to a furtherance as our Sauiour did here, maketh vse of euery thing. Againe, by this you may learne, how to chuse your friendes, as Christ counted none his kinsemen, but such as *heare the word of GOD, and doe it*: so wee should make none our familiars, but such as Christ counteth his kinsemen. Againe, you may see the difference betweene Christ and the world: Christ calleth the godlie,

his kinſmen, be they neuer ſo poore, and wee ſcorne to call the poore our kinſmen, be they neuer ſo honeſt; ſo proude is the ſeruant aboue his Maiſter. Againe, by this you ſee how Chriſt is to be loued: for when hee calleth vs his Mother, hee ſhewes vs the way to loue him as a Mother; for indeede he is the mother of his mother, and his brethren too. Againe, by this, all vaunting and boaſting of kinred is cutte off. Glory not, in that thou haſt a Gentleman to thy Father, glory not, that thou haſt a Knight to thy brother; but glory, that thou haſt the Lord to thy brother. He which called *Abraham* his father, fried in hell, becauſe God was not his Father. If *Mary* might not be proud of ſuch a ſonne as Chriſt, much leſſe may you bragge of any friend, or ſonne that you haue.

Againe, by this ye may know, whether you be kinne to Chriſt: as thoſe Prieſts were ſhut out of the Temple which could not count their genealogie from *Aaron*, ſo they ſhall be ſhutte out of heauen, that cannot reckon their pedigree from Chriſt. Heere are the Armes now, whereby you may ſhew, of what houſe you come; *If you heare the word of God, and doe it*; then Chriſt ſaith vnto you, as he ſaid vnto them: *Theſe are my Mother, and my Brethren, and my Siſters:* You women, are his *Siſters*, and you men, are his *Brethren*: if you be Chriſts *Brethren*, then are you Gods *ſonnes*, and if you be Gods *ſonnes*, then are you his *heyres*, for all Gods *ſonnes* are called *heyres*. Rom. 7. 8.

Laſtly, by this you may know the diuels kinſmen: and therefore Chriſt ſaith, *You are of your father the diuell.* Shewing that the diuell and the wicked are as neere kin, as Chriſt and the faithfull.

Iohn 8. 44.

Now as *Dauid* ſaith, *Seemeth it a light thing vnto you to be the ſonne of a King, ſeeing I am a poore man and of ſmall reputation?* ſo may I ſay, ſeemeth it a light thing to you, to be the ſonnes of the King of Kings, ſeeing you are poore men, and of ſmall reputation? It is counted a great honour to *Abraham*, *Iſaac* and *Iacob*, that God was not aſhamed to bee called their God: What an honour then is this, that God is

1. *Sam.* 18. 23.

Heb. 11. 16.

not

not ashamed to be called our Father? nay, our Brother?

If the Israelites had such care to match with the seruants of God, what a blessing is this to marry with the Sonne of God? Therefore, if any affect rich kinsmen or great marriages; here is a greater than *Salomon*, marry thou him; This kinsman of ours is now gone vp into heauen, that wee may haue a friend in the court.

Ioseph desired the Butler to remember him, when hee stoode before *Pharaoh*, and hee forgot him, though hee had pleasured him. But a Theefe desired Christ to remember him *when he came into his kingdome*, and he receiued him into paradise the same day, though he had alwaies offended; to shew, that though we haue bin as bad as theeues, yet we may haue hope in Christ. Therefore, now I may conclude, you haue heard the word, if you go away and doe it: then you are the *Mother, Brethren, and Sisters* of this heauenly King: to whome with the Father, and the holy Spirit, be all praise, maiestie, and dominion, now and euermore,

Amen.

Gen. 30. 14. *Gen.* 40. 14. *Luk.* 13. 42.

FINIS.

The Declaration of Henrie Smith, *to the Lo. Iudges, how he found, and how he left Rob. Dickons.*

¶ When I came first to Mansfield with your Honours precept, I found this Rob. Dickons in these and like opinions, which he presumed he would hold vnto death.

HE said, that he had seene three visions by an Angell, which shewed him strange things, promised him rare gifts, and power to come.

He sayd that the Angel called him Elias, *whereupon he affirmed that the prophesie of* Malachi *remaineth to bee fullfilled in him.*

He said that the Angell told him, that he should be a leper two yeeres, and a bondman eight yeeres.

He auouched that his father should bee cast ouer into ignorance, and, that all that he had should perish.

He auouched, that there should bee, neither battel, nor dearth in his country for eight yeeres, which is the time of his seruice.

Hee pretended, that after two yeeres, his time should come to preach, and that then no man should be able to confound him.

But before I left him (as the word of God doth always exercise his naturall power) he pronounced before vs all, Now I am conuerted by Scripture, whereupon he requested me to set downe his recantation, which he vttered in these words.

The Confession of Robert Dickons vpon the first daies Examination.

I Did beleeue my visions to be true, before I heard the Scriptures proue the contrary, and now I esteeme them but as a delusion of Sathan. Therefore I desire to be set to learning, for my owne saluation, and for the edifying of my brethren. Witnesses Wil. Dabrigecourt Esquire, Henrie Smith, Edw. Immins, Will. Whaley, Hugh Peace his maister: and a number more.

Robert Dickons.

This (I trust) he spake vnfainedly: And for somuch as his desire to learne is commendable, & his gifts not common to men of his

his degree, as your wisedome shall better see if you talke with him alone, I leaue this motion to your Honours good consideration, which can best iudge how to quench, or how to kindle such sparks.

The lost Sheepe is found. Henrie Smith.

¶ Rob. Dickons confession vpon my second Examination, wherein he declareth, that he had no visions at all, but that he coyned them, and to what end.

The matter of the first Vision.

I Did see vpon Valentines day was eight yeeres, greene leaues, which was strange in winter, for which cause I brought them home, and the leaues of the same Oake in Summer became red, it chaunced, at the same time, to thunder and lighten: after this I was visited as pleased God for two yeeres.

The matter of the second Vision.

FOure yeeres after, I dreamed much like to the matter of the second Vision, and the same night it chanced to lighten. (Yet of this I take God to be my Iudge) I found a leafe printed in my chamber the next morning, with those sixe sentences, sauing only the first line, which leafe, vnlesse it was lost out of my fellowes bookes, I know not how it came.

The matter of the third Vision.

THis time twelue moneth, I saw a light in the shop alone, wherat I was astonished, & imagining with my self what it should meane, it came into my head to tel my fellowes which came in and found me afraide, that I had seene an Angell in a flame of fire, which called me Elias, *and bad me write al that I had seene and heard: hereupon I remembring my former sights and dreame, thought to make me strange vnto men, & so turned al that which I had seene, as if God had shewed mee Visions. Heere is all the matter and summe of my supposed Visions. To this Confession I take God for my Iudge, as I shal be saued in the latter day: but to the other I neuer swore, though I were neuer so often examined.*

Robert Dickons.

Vpon this he yeelded vp all his Bookes into my hande, which I haue, and keepe, and now he hath nothing to shew for that false title. *Henry Smith.*

THE LOST SHEEPE IS FOVND.

1.Iohn.4.1.

Proue the ſpirits, whether they are of God, or no.

Luke 7. NEither too bold, nor too incredulous, as *Iohn* ſent to Chriſt, *Art thou he that commeth, or looke we for another?* So ſend I vnto him which calleth himſelfe *Elias*, Art thou he which was propheſied, or is he come already? But will *Elias* anſwere as well for himſelfe, as Chriſt proued his authoritie to *Iohn*, Go your way, and bring word again to *Iohn* what things ye haue ſeen and heard, how that the blind ſee againe, the lame goe, the Lepers are cleanſed, the deafe heare, the dead riſe, the poore receiue my Goſpell. Theſe tokens the Lord vſed for an anſwer, becauſe he would not that men ſhould indanger their ſaluation, to beleeue e-
Matth. 24. uery man that calleth himſelfe Chriſt, or *Elias*, or a Prophet, vnleſſe he bring the teſtimony of the holy Ghoſt in fulnes of
Iohn 10. power: therefore hee requireth himſelfe, If I doe not the
Iohn 5. works that no man doth, beleeue me not. Therfore he ſaith againe, The workes that I do, beare witneſſe of me, that the Father hath ſent me: therefore it is written, All that heard
Luke 2. him, were aſtonied at his vnderſtanding and anſwers: therefore the ſeruants came backe, and could not bring him, but
Iohn 7. tolde the Phariſes how their hearts were ſtricken, No man euer ſpake as this man ſpeaketh. Therefore it is written of
Acts 6. *Stephen*, They could not reſiſt his wiſedome, and the ſpirite by which he ſpake: therefore the diſciples would not receiue
Acts 9. *Paul* before *Barnabas* gaue witneſſe of him: therefore all the
Acts 3.24. Prophets propheſied of Chriſts comming, that when he came

came we ſhould know him, and receiue our ſaluation: therfore Chriſt hath foretolde vs all the tokens of his ſecond cõming, & all the ſignes wich ſhal go before his day of iudgement: and as he had left nothing out, hee ſaith in a full concluſion, Take heede, let no man deceiue you, I haue ſhewed you all things before. But what hath *Elias* done? or what hath *Elias* ſpoken? or who cannot diſpute with *Elias*? or who giueth witnes of *Elias*? or who hath propheſied of *Elias*? or who hath receiued *Elias*? or who hath ſaid, of a truth this is the Prophet? O how neceſſary had it been, that Chriſt amongſt all other tokens of his comming, ſhould eſpecially haue noted vnto vs that *Elias*, that great Prophet, that crier, that trumper, that deſtroyer, that *Noah*, that *Lot*, that ſouldiour of the Lord, that ſon of righteouſnes, that man which no man ſhall accuſe of ſinne, if there had beene any ſuch to come? ſure we would haue reſpected more that ſigne, than all the reſt. But ſo it is, that Chriſt hath forewarned vs of many falſe Prophets, but of any one ſingular Prophet of God, he hath not in all his tokens once remembred. Alas *Elias*, where waſt thou that the Lord did ſo forget thee? hath the Lord reuealed all tokens vnto vs, and yet wilt thou be a token aboue number? He that commeth in without his wedding garment, ſhall be thruſt out, and ſhame ſhall come vpon him which is without ſhame.

Mark. 13. 23. *Iohn* 7. 40. *Mark.* 13. 6. *Matth.* 22.

Is it enough for our beleeſe, to ſay, that an Angell called thee *Elias*? Sathan is transformed into an Angell of light: Search the ſcriptures ſaith Chriſt, thoſe be they which teſtifie of me. Will it excuſe *Adam*, to ſay, the woman deceiued me? bee not deceiued ſaith Chriſt: if an Angell from heauen teach you any other doctrine thã this, beleeue him not: hee whom God hath ſent, ſpeaketh the words of God. If yee continue in my word, then are you my very Diſciples: hee which hath the gift of propheſie, let him haue it according to the faith: you ſay, wee are in true Religion: if thou wert *Elias*, thou wouldeſt let vs ſo continue. Why are wee in the true Religion? becauſe wee truely beleeue the Scriptures: but the ſcriptures ſo plainely, ſo often, ſo vehemently

Iohn 5. 39. *Gala.* 1. 8. *Iohn* 3. *Iohn* 8. *Rom.* 12.

poynt vnto vs, that *Elias* is come already, that now we cannot beleeue him that calleth himself *Elias*, vnlesse we falsifie the word of God. You therefore which say wee stand in the true faith, and yet would inueigle vs from the faith which we do hold, to beleeue contrary to his infallible word, haue a secret meaning to cal vs to one hereſie after another, which hee may easily doe, whosoeuer can proue the sonne of man
Acts.9.5. a lyer, and goe vnder the name of *Elias*. It is hard for thee to kicke against the prike. Reade, see, and behold, how the Spirit consents against thee: I say vnto you, that *Elias* is
Matth.17. come already, and they know him not, but haue done to him what soeuer they listed.

All the Prophets and the Lawe it selfe prophesied vnto
Matth.11. *John*; and if ye will receiue it, this is *Elias* which was for to come: he that hath eares to heare, let him heare. *Elias*, verily when he commeth first, restoreth all things; but I say vnto you *Elias* is come, and they haue done vnto him what they
Mark 9. would, as it is written of him: *Iohn* shall goe before him in
Matth.14.10. the spirit and power of *Elias*, to turne the heartes of the fa-
Luke 1.17. thers to their children. What say you to all these which beare witnesse against you? Doe all the Euangelists speake in Parables? was not *Elias* come, because they knew him not? If the Scribes and Pharisies had taken *Iohn* for *Elias*, then you would haue said the cause is plaine. for all men beleeue that *Elias* is come. But now the Scribes knew him not,
Iohn 3. though Christ say, he is come, yet you will not know him:
Iohn.8. what is this but to confesse the Scribes, and deny Christ? You therefore which speake not the wordes of God, are not sent of God: you which continue not in his sayings, are not his disciple: you which prophesie not according to the faith,
Rom.12. haue not the right gift of prophesie. This is the sentence of truth, vnder which if *Elias* fall, all the false Prophets cannot rayse him vp againe.

John 9.23. Now shewe thy testimonie *Elias*, thou art of age, an-
Matth.17. swere for thy selfe. How many *Eliases* will you make? or
Matth.9. of what *Elias* did Christ speake? his Disciples vnderstood him of *Iohn*, for vnto him the Iewes had done what they would:

would: or what *Elias* was to be fulfilled? not hee that was prophecied? or what *Elias* did the Scribes thinke ſhould firſt come, before the Sonne of man ſhould riſe from the dead? or to what propheſie did they leane, why they ſhould looke for *Elias*? did they not ſtand vpon the propheſie of *Malachy*? Yea no queſtion, for they had no other to truſt vnto: but Chriſt made anſwere to his Diſciples, that *Elias* which the Scribes looked for, was come already: therfore the *Elias* of *Malachy* was come already: for they knew no other but of *Malachy*: and the Apoſtles asked him in their meaning, to giue anſwere vnto the Scribes: if Chriſt ſay, *Elias* is come a'ready, doth he not meane that *Elias* which was propheſied and expected, is come already, that the Scripture might bee found true? No truth can ſay that he meant any other: then if *Elias* which was propheſied, be come already, how canſt thou be he which was prophecied? The Apoſtles ſayd, the Scribes looke for *Elias*; Chriſt ſaid, *Elias* is come already: is not this as much as if he had ſayd, let them looke for him no more, for he that is come ſhall not come againe: if we were not to looke for another, he that comes not in at the doore, is not the right ſhepheard, and you are as worthy to be welcome, as hee which comes before hee be bidden: but if you had done wiſely, you would haue come before Chriſt, ere he had broached theſe things to the people, then if you had made this tale, and framed your matters cunningly, perhaps ſome credulous perſon would haue ſaid. This may be *Elias*. If Chriſt had not come when Chriſt came, then S. *Patrike* had beene Chriſt. Can you not be content to thinke as the Apoſtles did? ſure it is, they knew not that any *Elias* ſhould riſe in thoſe dayes, but accounted the propheſie of *Malachy* fulfilled, when they heard Chriſt giue ſentence thereof, and they all in one ſpirit vnderſtoode him of *Iohn*. Futhermore, all the Prophets propheſied to *Iohn*, but after *Iohn*, we reade of no prophets, but the Miniſters of the Lord. So that if you will interpret a prophet, as they were in the olde law, by this ſentence, you cannot be a prophet; but if you ſay, that place of *Matthew* is not ſo to bee vnderſtoode, then you

Malac. 4. 5.

Matth. 17. 10.

You haue as much reaſon for Elias, as the Iewes, that thought Chriſt called for Elias, whē he ſaid, *Eli, Eli, lama-ſabachthani.* *Pſalm.* 78. 39. *Iohn* 10.

An Iriſh deuotion.

Matth. 17. 19. *Matth.* 11.

must

muſt needs conſtrue it thus: that al the prophets propheſied to *Iohn*, that is, that all, which any of the prophets ſaid to *Elias*, they propheſied in meaning to *Iohn*; and ſo *Malachies* propheſie is fulfilled in *Iohn*. Thus *Matthew* cõſtrueth himſelfe in the next verſe, ſaying, This *Iohn*, to whom the prophets propheſied, is the *Elias* which was to come.

You graunt that *Iohn* had the ſpirit, the power and office of *Elias*, and that he did fulfil his duty: ſtand there, for in this poynt *Lukes* words doe agree with the wordes of *Malachy*: Now demaund I of you, whether names be any thing with God, and whether the ſpirit propheſied a prophet, whether he propheſied the name, or the office and the power? Chriſt hath ſaid, they which doe the workes of *Abraham*, are the children of *Abraham*, and none but they. So when *Malachy* propheſied, that *Elias* ſhould come, hee meant not that *Elias* which was taken vp in a fiery chariot, ſhould deſcend againe, but that one ſhould come in the ſpirit and power of *Elias*, as *Luke* interpreteth the prophet, ſaying, he ſhall goe before him in the ſpirite and power of *Elias*. The propheſie is fulfilled, when the thing propheſied is come to paſſe, and that is done which was ſpoken. He is not the prophet that beares the name of a prophet, but he that hath the ſpirit, and power, and doth the office of a prophet. But if your name be *Elias*, why were you not ſo called from your birth? if you be *Elias* at all, you are *Elias* aſwell at one time as at another. *Elizabeth* could not chooſe but call her ſonne *Iohn*. *Mary* was warned, before ſhe was deliuered, to call her fruit *Ieſus*: Your Angell ſpeakes to none but your ſelfe: Makes God prophets in ſuch ſecret? The Holy ghoſt lighteth vpon Chriſt, in the likeneſſe of a Doue, that *Iohn* might ſee and beare witnes: *Paul* was ſtriken downe to the grownd in the ſight of all his companions: a voice came from heauen that the people heard, and Ieſus anſwered, this voyce came not becauſe of me, but for your ſakes; but of this Angell I may ſay, he which intendeth euill, hateth light. But *Iohn* ſaid, I am not Elias; he ſaid well, for *Elias* was taken vp into heauen, and nothing was propheſied to come againe, but one in the

Luke 17.

Iohn 8.

Luke 1.

Luke 5.

Acts 9.

Iohn 12.

Iohn 1.

ſpirite

ſpirit and power of *Elias*, (as I haue proued before) and this was *Iohn*, but he would not call himſelfe *Elias*, nor ſay hee came in the ſpirit & power of *Elias*, though God had giuen him both his ſpirit and power. This was *Iohns* modeſty, to humble himſelfe, as Chriſt aduanced him: ſo hee ſayd, I am not a Prophet, and yet hee was a Prophet, and more than a Prophet. Thou child (ſaith his father) ſhalt be called the prophet of the higheſt. So little *Iohn* reſpected the name of *Elias*, or of a prophet. But are the prophets of the old teſtament, or the prophets of the new teſtament to be fulfilled in our daies? I thought the prophets had determined about Chriſt, and that Chriſt had propheſied of vs: thus S. *Paul* taught the Hebrues before *Elias* came: hold faſt *Elias*, for if this be true; thy kingdome is but ſhort. But I come neerer vnto you, doe you beleeue as S. *Iohn*, as a prophet, or as an Apoſtle? then you can ſhew me your faith by your workes; thoſe tokens ſaith Chriſt ſhall follow them that beleeue: they ſhall caſt out diuels in my name, they ſhall ſpeake with tongues, they ſhall driue away ſerpents: if they drinke poyſon, it ſhall not hurt them, and they ſhall heale the ſicke, by laying on their hands. If you cannot doe all theſe, nor none of theſe, then I may beleeue as well as *Elias*, ſhall he that is full of the holy Ghoſt be vnable to yeeld one token of faith? Hold faſt *Elias*, but whether you be a true prophet or a falſe, yet you ſhall haue power to caſt out diuels; for the falſe prophets ſhall come vnto me (ſaith Chriſt) & ſhall ſay, we haue caſt out diuels in thy name. But if thou be but a petti-ſogger, and haue no cunning, but ſet a face of things, then take heed how you adiure theſe ſpirits, leſt they turne vpon you againe, and ſay, Ieſus I know, & *Elias* I know, but who art thou? Truly *Elias* make a count of this, that whomſoeuer thou ſerueſt, the ſame ſhal pay to thee thy wages. Yet a little nearer to you; you ask your brother, as I read in a piece of a letter vnder your name, if I be a falſe prophet, what falſe doctrine haue I taught? indeed if you were the prophet of God, the holy Ghoſt ſhould ſpeake within you, and the ſpirit of truth ſhould leade you into all trueth as it is written. And if you had the ſpirite of

Luke 1.

Hebr. 11.

Mark. 16.

Luke 1. 15.

Mat. 7. 22.

John 16.

Luke 1.

Iohn

Iohn, as *Iohn* had of *Elias*, then you should be full of the ho-
1. *King.* 22. 14. ly Ghost from your mothers wombe. The Prophet of God cannot speake but that God puts in his mouth; but you erre, and that against God, and against his word; and yet you ask
1 what false doctrine haue I taught? First you call your selfe *Elias*, to which now I say no more, but set you the ensample of Christ, which you should follow: If I beare witnes of my selfe, my witnes is not true. You presume further, that
Iohn 5.
2 Christ descended into hell both in soule and body: which is so absurd, that neuer either protestant or heretike auouched: the Creede sayth plainly, his body was buried, and if in this article we doe not beleeue truly, how say you that we are in the true religio, which are not yet come to the know-
3 ledge of our saluation? You auouch stifly that the Patriarks before Christ remained in hell; where was no darknes, but light; I stand not to refell absurdities, I rather looke for your proofe, than you to expect my confutation: some haue said, in *Abrahams* bosome, some in *limbo patrum*, some in heauen, and some in hell; but shew mee Scripture, or one Doctor, or true Professor since the world began, which euer sayd as *Elias* saith. Did the Angell tell you this? aske him when you talke with him againe, where this delicate hell is, and to what purpose it serueth, since Christ fetched his Pa-
4 triarcks forth of it. You say that Christ knew al things sauing the day of the resurrection, which will not stand with his humanity, for so he knew not all things; nor with his deity, for so he knew the day of resurrection, and all things else. In this poynt you ouer-shoote your selfe for want of learning to distinguish of the two persons in Christ, whereby I perceaue there is nothing in you, but that which is of practise, and you know no more then you haue learned at Schoole.
5 You peruert the words Matthew 17. He saith *Elias* shal first come and restore all things: you say, *Elias* shal come and destroy all things; and so vpon a false foundation you ground a busie argument to no purpose. Shall this be your proceedings to falsifie the truth to prooue a lye? what doctrine is
2. *Thes.* 2. 3. this that shall destroy all things? Antichrist is called the son

of

of perdition, becauſe he deſtroyeth other, and ſhall be deſtroyed himſelfe. My power ſaith *Paul*, is to edification, not to deſtruction: conſtrue thy words wiſely, for if the ſheepe heare his voyce, they will thinke that the Woolfe comes rather than their true Shepheard. Did *Iohn* thy office, and did he not deſtroy? Had *Iohn* thy power, and could he not deſtroy? In this word all thy doctrine is manifeſt: if *Matthew* ſay Deſtroy, then *Elias* doctrine ſhall ſtand for truth: but if *Matthew* ſay (Reſtore) then *Elias* ſhall be content to goe for a falſe Prophet, becauſe thou haſt changed the truth into a lye. You propheſie that your Father ſhall be caſt ouer into ignorance, and all that he hath ſhall periſh. Now *Elias* expounds how he meaneth to deſtroy, and firſt hee beginneth with his Father: O miſerable child for whom his Father is accurſed! was *Iohn Baptiſts* Father caſt ouer into ignorance? was *Mary* accurſed? did their cattel periſh? No, thou ſhalt haue ioy and gladnes, ſaith *Gabriel* to *Zacharias*: *Elizabeth* was filled with the holy Ghoſt, ſayth *Luke*, Bleſſed art thou among women ſaith the Angell. Is it true *Elias*? this will goe hard on thy ſide. You would beare men in hand, that neuer plague, nor death, nor earth quake, nor warres ſhall touch your country, ſo long as you continue amongſt them; this is more than euer was granted Chriſt: what ſhall wee thinke? they promiſe liberty, ſaith *Peter*, and they thēſelues are bond ſeruants. Ah Lord God, (ſaith *Ieremy*) behold the Prophets ſay vnto them, ye ſhall not ſee the ſword, neither ſhall famine come vpon you, but I will giue you aſſured peace in this place. Then the Lord ſaid vnto him, they propheſie lies in my name. I haue not ſent them, I ſpake not to them; but they propheſie vnto you a falſe viſion, a diuination, a vanity, a deceitfulnes of their own hart, and they themſelues ſhall periſh by the plagues, from which they exempt their country, without my commaundement. You auouch that religion is moſt ſincerely profeſſed and throughly purged from ceremonies in England: Now I would that *Elias* were not a falſe prophet. But heere I deſcry, that *Elias* the prophet knoweth not what is done beyond ſeas. No *Elias*,

Gal. 1. 10.

Luk. 1. 17.

6

7

Ier. 14. 13.

8

Geneua

Geneua is not to learne of *England*, I would all the wiſdome of *Elias* could mooue *England* to learne of her ſiſter *Geneua*, then ſhould wee haue more Religion, and leſſe ceremonies.

9 You pretend that *Caluin* was a good man, and yet in your article of Chriſts deſcent, you make him a plaine reprobate, for hee neuer beleeued as *Elias* doth. You tearme
10 your three apparitions, viſions, and yet you doe ſay they were true, wherein you will beguile your ſelfe, becauſe you
Acts 13. goe further than your knowledge: you knowe not what a viſion meaneth; but reade, and you ſhall finde that viſions are falſe. Though *Elias* make a mingle mangle of trueths, and ſeemings together, as though you could dreame and
2. *Cor.* 12. bee awake: either all muſt bee a viſion, or no part a viſion,
11 all trueth, or no trueth. You ſay, your ſoule was taken from your bodie, indeede Saint *Paul* durſt not ſay ſo, leaſt any
Iohn 14. man ſhould thinke of him aboue that which hee did ſee him to be, and that hee heard of him: but *Elias* had neede ſpeake for himſelfe, for no man will ſpeake for him. But Chriſt ſaith, the word which I ſpeake is not mine, but the fathers which ſent mee. Marke the ſtrong reaſons of our new Prophet, hee prooues not as wee doe, by *ſcriptum eſt*, but doth ſpeake as one that hath ſome authoritie, *Ipſe dixit*, for how would you haue him prooue elſe that hee walked vpon the cloudes, and that the rooſe opened to let forth a ſoule, I feare his time is not yet come to prooue this by *ſcriptum eſt*. But what ſaith *Paul*? ſay I theſe things of my ſelfe? ſaith not the lawe the ſame alſo? This geare will not holde, *Elias*, you did not looke well at the knitting how theſe things would agree.

2. *Cor.* 12. 6. 11 *Paul* refraineth to glorie of himſelfe, becauſe men ſhould not account him aboue that which they ſaw in him: *Elias* boſteth himſelf of ſecret viſions, becauſe he would that men ſhould account of him aboue that which they ſee in him to
Matt. 16. 20. be. Chriſt would not be knowne before his time, *Elias* will be a prophet before he can propheſie. Be yee followers of
2. *Cor.* 10. 18. me ſaith *Paul*, and looke on them that walke ſo as ye haue vs

for

for an example: therefore faſhion thy ſelfe to *Paul*, and we will looke on thee, for he that commendeth himſelfe, is not allowed, but he whom the Lord commendeth. *Is this man likely to haue reuelations, which cannot reueale any more vnto vs than we know?* God did beare witnes vnto the doctrine of his Apoſtles, with ſignes and wonders, diuers miracles and gifts of the holy Ghoſt. Is *Elias* alſo among the Apoſtles? Well, he is the leaſt of the Apoſtles, wee will not looke for wonders, we will craue but truth. *Hebr.* 2. 4.

The prophet which ſpeaketh a word which I haue not ſpoken, ſhall die: and if thou thinke in thy heart, how ſhall we know the word which the Lord hath not ſpoken? marke if the thing be not, nor come to paſſe, then the Lord hath not ſpoken, but preſumption. *Deut.* 18. 20.

Is it come to paſſe that the word of *Matthew*, Reſtore, is turned to Deſtroy? Is it come to paſſe, that England is before *Geneua* in ſincere profeſſion? we ſee (alas) it is not ſo: therfore wee know the Lord hath not ſpoken to this man, but hee ſpeaketh of himſelfe, therefore thou ſhalt not be afraid of him ſaith God. You were ſicke as nature inclined, and you ſay that the Angell propheſied you ſhould bee a Leper: you were bound prentize as others bee; and you ſay, the Angell propheſied you ſhould bee a bond-man: your countrey hath doone well, as many moe; and you ſay, the Angell propheſied it ſhould fare well for your ſake. This is to propheſie of the weather, when the time is paſt. Who cannnot haue enow ſuch Angels, if men would beleeue him? yet *Hanno* wrought with moe credit than this, hee taught birdes to ſing, *Hanno* is a god, and when as they had learned their leſſon, hee let them flie in the ayre, and whereſoeuer they came, they cried *Hanno* is a god. This had ſome miracle in it, but *Elias* wil face vs out with a carde of tenne.

This is but a yoong diuell: you affirme, that at the deſire of the proude, *Elias* is beheaded: this is propheticall indeede, it paſſeth my vnderſtanding. The Spirite of trueth ſpeaketh plainely to edifie in trueth, and giueth vnder- 13

Pſal. 119. derſtanding to the ſimple, but the ſpirite of Sathan leaueth mens minds, to conſtrue his ſayings as they liſt, that vnder ambiguous wordes he might ſowe erroneous opinions, and contention among men. Theſe are the wels without water, 2. Pet. or thoſe which bee ſo deepe that men can daw no water out of them. This ſentence cannot be verified, vnleſſe you make *Iohn*, *Elias*; and ſo we receiue your *ſubmittimus*: ſee how Sathan ſhall be taken in his owne ſnares. You demaund confidently, if I be a falſe prophet, what euil euer haue I done? or, where is the perſon that can accuſe mee of ſinne? Chriſt might very well ſay ſo, which had power and raigned ouer ſinne; but *Elias* is a man ſubiect to infirmities, as wee are, ſo Iames 9. ſaith *Iames*: But was there any prophet or Apoſtle whome man could not accuſe of ſinne? O *Salomon*, thou waſt not the wiſeſt man, if a childe be wiſer than thou. O *Danid*, thou was not a man after Gods owne hart, if thy hart were not as pure, and thy life as holy as a ſimple Prentiſes. If no man rebuke thee of ſinne, thou haſt no faithfull friend, if no man could accuſe thee before, now I accuſe thee of ſinne, thou haſt made thy ſelfe wiſer than the wiſeſt, and thou haſt ſaid, Pſalm. 89. I am purer than he which is a man after Gods owne heart. Woe be vnto that holines which leadeth in hypocriſie vnto damnation. Indeede I heare well of your conuerſation towardes all men, and I am heartily ſorry, that ſuch a good life ſhould import credit vnto a falſe doctrine: I lament, that the wiſdome of the fleſh ſhould be readier to good workes than the wiſedome of the ſpirite. It may pitie a godly heart, that a body ſo well mortified from ſinne, ſhould not haue a ſpirite fitted vnto it. But what doe you thinke of thoſe falſe prophets? ſhall they not make a ſhew of godlineſſe? ſhall they not ſet forth a kind of good workes, (as the Papiſts do to merite heauen?) yea no doubt, elſe Chriſt would neuer Matt. 24. 24. haue ſaid, They ſhall be able (if it were poſſible) to ſeduce 2. Cor. 11. 14. the elect. Sathan himſelfe is transformed into an Angell of light, therefore it is no great thing if his Miniſters be transformed into the Miniſters of righteouſneſſe. The damſell Acts 16. cried after *Paul* and *Barnabas*, Theſe men are the ſeruants

of

of the moſt high God, which ſhew vnto vs the way of ſaluation, and yet ſhe had a foule ſpirit; *Iudas* kiſſed, and yet he betrayed; *Pilate* waſhed his hands, & yet he was guilty: Sathan alleaged Scripture, and yet hee was but a diuel: ſome preach Chriſt of enuy and ſtriſe, and ſome of good will, ſaith *Paul*. If the falſe Prophets riſe not in theſe daies, when ſhall they come? if they confeſſe not many truths, how ſhall their lyes be credited? if they make not a ſhew of good workes, how ſhal they be held for prophets? Whatſoeuer thou art, *Elias*; the falſe Prophets ſhall come daily, they ſhal come in ſheeps clothing, & they ſhal cal themſelues great men: and they ſhall ſpeake ſtrange words, and they ſhall worke wonderfull things, and they ſhal ſeeme holy amongſt men, and ſhall deceiue many, but the end ſhall trie them: *Iudas* receiued thirtie peeces, but after hee caſt them downe. Thou maiſt win glory amongſt ſome, but when deſperation ſhall ſee from whence his tormẽts came, then they ſhal cry, Woe vnto that Prophet, Woe vnto that prophet. Caſt down thoſe thirty peeces, if thou be not a child of perditiõ as *Iudas* was, caſt downe thy falſe name, caſt downe al which thou hopeſt to gayne by that curſed ſpirit: dooſt thou not know that he is a lyer? what dooſt thou looke for at his hand? build againe the things that thou haſt deſtroyed, then *Saul* ſhall bee called *Paul*. If it bee ſuch a glory to bee a falſe prophet, why doſt thou cal thy ſelfe a true Propher, and detract from thy praiſe? if thou haue not the reward heere, where wilt thou call for it? is the dragon become ſo familiar, is hell fire become ſo tolerable, that any man ſhould looke for eaſe with the diuell, and make his paſtime to leade a number after him into hell? Truely *Elias*, thou canſt not ſeduce the Elect, for their names are written in the booke of life, and the Lord hath promiſed, no man ſhall plucke them out of my hands. Alas, wilt thou looſe thy ſelfe, to looſe thoſe that are the children of perdition alreadie? This is a ſtrong deluſion: yet a little neere to thee, and if thou canſt ſuffer me, euen to thy heart: thou art *Elias*, and thou muſt preach, wilt thou teach a new doctrine? accurſed be that man: wilt thou

Phil. 1. 15.

Gal. 2. 18.

Iohn 10.

Gal. 1.

thou teach the truth? thou ſaiſt we know that already: but yet thou wilt labour with vs, and preach together. It is ſpoken like a friende, why then canſt thou not ioyne thy ſelfe with the diſciples? Why doth not the ſpirit put into their harts to receiue thee? If God had ſent thee to vs, no doubt hee would haue ſent vs to thee, that as many as be elected,

Acts 13. might beleeue; for ſo did the Iewes when *Peter* came: and

Acts 10. ſo did the Gentiles were *Paul* preached: and as the Angell warned *Peter* to come, ſo he warned *Cornelius* to ſend. Surely the Lord wil do nothing, but hee reuealeth his ſecrets

Amos 3 7. to his ſeruants & prophets. Amongſt the people, ſome ſaid

Matth. 16. he is *Elias*, ſome *Iohn Baptiſt*, ſome a prophet; but the diſciples had him ſtrait before he told thē, Thou art ỹ ſon of the

1. *Cor.* 14. liuing God. For the ſpirit of the prophets, are ſubiect to the prophets: ſo ſaith *Paul* which had the ſpirit of God: My

Iohn 10. ſheepe knowe my voyce (ſaith Chriſt) but a ſtranger they will not follow. What prophet is he that the ſpirit brooketh not, & the elect doe not beleeue? It is I, ſaith *Elias*, and none els: God grant that neuer falſe prophet find more credite.

But you pretend your time is not yet come, &c. Nay

Matth. 17. 12. *Elias*, your time is paſt, you were filled with the holy Ghoſt

Luke 1. from your mothers wombe, and doe ye not yet beleeue, or is not your time yet come wherein men ſhall beleeue you? Why then doe you ſpeake for credite before your time? or why doe you bidde vs beleeue you? I am wearie of theſe tales, and haue beene too long in reproouing that ſpirite, which I truſt no brother will beleeue. Marke therefore, you ſhall heare, in a word, all which I haue ſpoken: you which beare witneſſe of your ſelfe, which haue done nothing wonderfull, which ſpeake like other men, which cannot anſwere in diſputation, of whom no diſciple beareth witneſſe, of whom no Prophet hath propheſied, whom no Brother hath receiued, which are not in the number of al the tokens, which come without your wedding garmēt, which propheſie not according to the faith, which leade vs frō our beleefe, which make the Son of man a lier, which cōſtrue the ſimpliecitie of the Apoſtles in parables, & figures, which cōfeſſe the Scribes

Scribes, and deny Chriſt, which preſume Chriſt did not reſpect the propheſie, which come before you bee bidden, which come in at the wrong dore, which come to propheſie when the Prophets are gone, which thinke not as the Apoſtles did, which vnderſtand not Chriſt as his Diſciples, which make the ſpirit propheſie names, which were not called *Elias* from your birth, whoſe Angell ſpeakes to none but your ſelf, which claime your calling from the propheſie of the old teſtament fulfilled before Chriſt, which haue not the tokens which follow them that beleeue, which come to deſtroy, whoſe father is accurſed, which priuiledge your countrie aboue all the promiſes that were granted to Chriſt, which teach falſe doctrine, which peruert the text of the Scripture, which propheſie of things when they are paſt, which ſpeake darkly to diuers ſenſes, which caſt your ſelf in your own ſayings, which proclaime, who can accuſe me of ſin? which glory of your ſelfe aboue that which all men ſee in you, which will be wiſer then the wiſeſt, & more righteous thē he which is a choſen man after Gods own hart, which riſe in theſe ſuſpitious daies, which make a ſhew of holines, which confeſſe truths to infer lies, which cannot ioyne your ſelfe to ỹ diſciples: What, are you a true prophet or a falſe? if theſe be the marks of a true prophet, how ſhal we try the ſpirits of Satan? our religion taketh theſe for the markes of a falſe Prophet. *Elias* ſaith, we beleeue the truth: therfore he which takes *Elias* with al theſe markes for a true Prophet, by *Elias* own ſentence, is in a wrong beleefe: let vs therfore keepe the profeſſion of our hope without wauering, for hee is faithfull that promiſed. Be not ſuddainly mooued from your minde, nor troubled, neither by ſpirit, neither by word, neither by letter as it were from vs. If a dreamer or prophet riſe amongſt you, and giue you a ſigne or wonder, & the ſame ſigne come to paſſe, and he notwithſtanding ſay, let vs go another way: ye ſhal not hearken vnto his words, for the Lord proueth you, to know whether you loue him with all your heart. The Prophet, at whō *Ieroboam* ſtretched out his hand, was charged by word from heauen, neither to eate, nor drinke, nor

Heb. 10.23. 2. *Theſ.* 2.2. *Deut.* 13.1. 1. *King.* 13.

turne againe the ſame way he came; but as hee was gone, a man of Bethel ouertooke him, and ſaid: I am a prophet alſo as thou art, and an Angell ſpake vnto me, bring him againe to thy houſe, and let him eate and drinke with thee; but he lied vnto him, yet he went with him, and did eate: but as they ſate at the table, the Lord ſpake to the man of Bethel, Becauſe thou haſt not done as the Lord commanded thee, but turned againe and eaten, thou ſhalt not come home to bee buried with thy fathers. And as hee was gone, a lion met him by the way, and ſlew him. God ſpake once to *Baalam*, but *Baalam* beſought God to ſpeake vnto him againe, and ſo the fooliſh prophet was rebuked of his Aſſe, becauſe hee tempted God to alter his commaundement. How long looke we after deceitfull ſignes? how long halt we betweene two opinions? if the Apoſtles ſpeak the truth, beleeue them; if *Elias* ſpeake the truth, heare him: a prentiſe in Mansfield calleth himſelfe *Elias*: but *Thomas* wil not beleeue, how ſhal *Thomas* be made to beleeue? Put to thy hand *Thomas*, and feele my wound. So ſhew me thy teſtimony *Elias*, let mee feele your heart, let me ſee your workes, let mee heare your faith, your wiſedome, your knowledge, and what you can foretell to come: if you wil not come to this reckoning, then I ſay no more, but warne all men to beware. If I had not knowne the truth, I would haue thought this man had ſpoken trueth.

1. *King.* 18.

Iohn 20.

God is my witnes, I haue ſuffered the Spirite to ſpeake vnto thee, becauſe I ſeeke thy conuerſion, but if thou wilt not returne, while mercy is ready, I bring thee ſorrowful tydings, when Satan ſhal not helpe thee, the rack muſt proue this doctrine: wilt thou heape God, and the diuell, and man vpon thee all at once? O wretched creature, and miſerable prophet, who is able to ſuſtaine? My ſonne (ſaith *Salomon*) if thy heart be wiſe, my heart ſhall reioyce, and I wil be glad ouer thee: ſo I, which haue gone thus far, to bring thee vnto Chriſt, if thy portion bee amongſt the righteous, and thou haſt an houre yet wherein thou ſhalt be called; if thou canſt goe with mee, and it may pleaſe the diuine prouidence to

Pro. 23. 15.

call

call thee at my voyce: I will sing praises, I will giue thanks, I will say vnto my soule in al her troubles, Reioyce my soule, remember since thou praiedst for *Elias*, and the Lord heard thee out of his holy Sanctuary, and thy conuersion shall not be hid from *Israel*: pitty thy selfe before the day of paiment, and alwayes remember the sentence of *Gamaliel*, which neuer lighted false: If thou be not of God, thou shalt come to naught, and thy ende shall bee worse than thy beginning. *Acts* 5.31.

John 12.48.

The word that I haue spoken, the same shall iudge you in the last day.

FINIS.

¶ *Questions gathered out of his owne Confession, by Henry Smith: which are yet vnanswered.*

WHether you are sure you shal liue these three yeres, because you say, after three yeres you must preach? Whether may a man expect visions from God, because you say, for these three yeeres you are to looke for moe visions?

Whether shall you bee able at any time to interpret the truths of the scripture in all places without error, better than all the Doctors?

One of your sentences saith, you shall liue chaste in wedlocke: when must you take a wife? and why should you not rather continue single?

Whether there hath been neither pestilence, nor dearth, nor warre, nor earthquake in your countrey these fiue yeres,

nor ſhall be any time of your continuance there, becauſe the Angell ſo promiſed? this is more then euer was granted to Chriſt.

What Bible or tranſlation meane you, when you ſay, this Bible is truly tranſlated?

Whether it be neceſſarie to ſaluation, to beleeue all the articles of the Creede?

Whether any man, ſince the Apoſtles, did ſtand ſo right in the whole doctrine of the ſcripture, that he did hold and beleeue the true interpretation of all the words and ſayings through all the Prophets, and Apoſtles in all the Bible?

Whether predeſtination, election, &c. are to be preached vnto lay men? what freewill had *Adam*, and what freewill remaineth vnto vs?

What Scriptures are canonicall, and which are not canonicall?

Whether a man may marry his child with a Papiſt or other heretike: hoping to conuert him?

Whether Miniſters ſhould haue liuings or ſtipends?

Whether, in ſome caſes, a Miniſter may not bee non-reſident?

Whether heretikes, liuing to themſelues, without corrupting others, are to be puniſhed with death?

Whether Satan knoweth the inward thoughts further then by the outward habit of the body, and whether he can reade and ſay, *Verbum caro factum eſt*.

Whether Chriſt was, or is, or ſhal be knowne, and preached vnto all nations of the world?

Where is hell? and what ſhall be the manner of puniſhment there to the reprobate?

What thinke you of the Antipodes, and thoſe monſtrous people which liue in *Aſia*, and of monſters in generall?

What thinke you of that ſaying of Chriſt, This day ſhalt thou be with me in Paradiſe? what kind of place is this; and where: and to what purpoſe now it ſerueth, and whether it was a materiall Apple that *Adam* did eate?

How eſteeme you of Aſtronomie, Phyſiognomie, Palmiſtrie,

miſtrie, caſting of a figure, of muſick in the Church, &c.

What think you of our cõmon prayer book, and Letany?

What eſteeme you of Feries, Hobgoblins, &c. whether their money be true, and how they haue it?

Whether ſhould one, meaning to be a preacher, firſt ſtudie the Arts, or elſe ſtudie nothing but Diuinity, as you haue done?

Whether the font, ſurpleſſe, cappes, tippets, bels, holydaies, faſting-dayes, and ſuch like ceremonies, are better obſerued, or omitted?

Whether they which are called Proteſtants, or thoſe whom we call Puritans, be of the pureſt religion, and moſt reformed to the primitiue Church?

What is meant by the priſon in *Peter*, whether Chriſt deſcended in ſpirit.

Whether our ioyes in heauen ſhall be, to all equall, and the torments in hell, to euery one alike? and whether wee ſhall ſee, and know one another.

Where was the ſoule of *Lazarus*, while his bodie was in the graue?

Whether *Elizeus* curſing the little children, did not ſin?

At what age and ſtature ſhall all riſe in the reſurrection? and whether the wounds and ſcars ſhall remaine in our bodies glorified.

What thinke ye of the Scribes in the third of *Marke*, that ſaid Chriſt had an vncleane ſpirit, and caſted out diuels by Belzebub, did they not ſinne againſt the holy Ghoſt?

Whether images be in no reſpect tolerable, and whether a man, remembring Chriſt, by ſeeing the croſſe, doth ſinne.

Which is the greateſt ſinne that raigneth this day in England?

How is the ſoule created in man, and when it commeth, and how, or in what part is it placed in the body?

In what eſtate ſhal the ſun, and moone, the heauens, and elements be after the laſt day, when there ſhall bee no creature vpon the earth.

What thinke you of playes, and repreſenting diuine mat-

ters are in pageants?

Whether al things amongſt the faithful Chriſtians ought to be common? Acts 4.32.

What doe you think concerning the biſhopping of children?

What Citie is deſcribed of *Iohn* in the ſeuenteenth of his Reuelation?

Whether did the Apoſtles know ſufficiently their ſaluation, before Chriſt died and roſe againe?

Anſwere to euery poynt, or yeeld.

Henrie Smith of Husbands Boreſwell, at the commaundement of the right Worſhipfull his Vncle, Maſter Brian Cave, high Sherife of Leiceſterſhire.

FINIS.